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A NEW

English Grammar,

By Question and Answer ;

With NOTES.

C O N T A I N I N G

Concise, but plain and comprehensive Rules for speaking or writing *English* correctly: Free from all unnecessary Difficulties ; and the most useful Rules distinguished from the less useful, by being printed in a larger Letter.

To which is Added,

A SUITABLE *APPENDIX*.

Compiled from the best *Authorities*, methodized and interspersed with new *Observations*.



L O N D O N :

Printed in the Year M. DCC. XLVI.

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T H E
P R E F A C E.



*GRAMMAR and a Skill in Languages has been ever so much esteemed, as to procure the Person, who is well versed therein, (tho' ignorant of other Branches of Learning) the Character of being a Scholar. But, allowing Foreign and dead Languages their just Value, the first Care should certainly be to have Youth well instructed in their Mother Tongue: Not only, because this will be their best Guide for learning others, by comparing the Language they are about to learn with that they already know; but especially, because Time and Circumstances will not permit, or do not require, many, to learn Others; but the Usefulness and Ease of acquiring this make it the Concern of All. Some perhaps may say, 'The only Way to make them good English Scholars is to teach them a little Latin.' Far be it from me to undervalue that Language; but whoever understands more than his Mother Tongue knows that each has its
peculiar*

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peculiar Idioms and Proprieties, wherein it differs from any other : And the learning a Grammar of the Latin Tongue, rather than one adapted to the English, only for the English, is as absurd, as if we should learn the Latin Grammar, to teach us French or Italian, rather than French or Italian Grammars: Nay this would be much more reasonable, because there is a closer Connexion between these Languages, than between English and Latin. I shall not enlarge upon this Head, which, of late Years, this Nation seems more and more to consider ; but proceed to give a short Account of the Method, and thereby the Reasons, of this Undertaking.

1. *In the Spelling Book, the Tables of one, two, and three Syllables are regularly ranged, beginning with the easiest and so proceeding to the most difficult Words. Each Rule for Spelling is also illustrated by a separate Table of Words divided by that Rule only, thereby to perfect them in their Rules : This Method of collecting Examples under each Rule, is judiciously observed by the best Latin Exercise Books, for the like Reason.*

2. *Wherever a Word should be divided otherwise by the Sound, than it is by the Rules, the Letters, that may be so differently taken, are printed in Italick ; as, Bi-sket, Bu-shel, Act-or, sounded Bis-ket, Bush-el, Ac-tor. This leaves every one to his Choice, to divide either by the Rules or Ear ; and is more plain
and*

The P R E F A C E. vii

and comprehensive than using a Double Accent, as mentioned Gram. p. 40.

3. This Part is not swell'd with long Lessons for Reading; which may as well be learnt from some other Book, as this is not like to be the only Book they have from first learning their Letters, till they can speak or write English correctly. Beside, Words of above two Syllables occur so rarely in such Lessons, that, in that under three Syllables, a whole Page perhaps contains not above eight or ten Words of three Syllables, tho' 'tis plain it was inserted purely on Account of such Words: And those under four or more Syllables fall much more short of their Design. But, instead of these Lessons, most of the second Chapter is printed both divided and undivided; that Learners may be first put to spell the undivided, looking upon the Book with a Paper on the divided, before they be made to spell off Book. This must be the easiest Method, ground them best in Spelling, and more than answer the End of Lessons.

4. I have collected Tables of Words, which are writ with only one Consonant between two Syllables, but pronounced as if the said Consonant was writ double; Words that are writ with y at the End sounded e; with ble sounded bel, &c. that Learners, by being practised in such Tables, may be ever guarded against falling into such common Errors in Writing.

5. Instead of uncommon Hebrew Proper Names, I have inserted the most usual Christian Names, Names of Counties, Cities, Boroughs, and

vi The P R E F A C E.

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5. *Instead of uncommon Hebrew Proper Names, I have inserted the most usual Christian Names, Names of Counties, Cities, Boroughs, and*

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and Market Towns, in England and Wales ; because these frequently occur in Business, and may therefore be very often consulted in writing Letters, &c. whereas the other are very seldom found, but in the Bible ; and also many of them being spelt contrary to the Rules for other Words, (such as end in a, e, i, &c) if Learners were commonly taught them, they might lead 'em falsely to spell others so too. Mine are not divided, because it would have swelled the Book, and was judged useless, when Learners are well versed in the foregoing Tables.

6. In the 8th Chapter, Tab. I. (which is very large) that Word is placed first of those alike in Sound, which is spelt most agreeably to the Sound, that Learners may pronounce the following ones like it.

1. In the Grammar, the general, or most useful Rules, are in a larger Letter, that Beginners, proceeding regularly and with Ease, may be first practised in these, before their Memories be burthened with the more nice and critical Observations.

2. Each Chapter is divided into Sections, and, where any Thing occurs that is further explained in another Part, there is a Reference inserted ; that Learners may have a distinct View of each Part as they proceed, and also may afterwards, (like a judicious Mechanic, who has a separate Place for different Tools) if they be at a Loss for any Thing, easily find what they want.

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3. *I have carefully avoided all such difficult Grammatical Terms, &c. as do not instruct, but only puzzle Learners ; and used the most easy, familiar Style I could ; and, to make the Meaning of each Rule more obvious, put those Words, whereon the Stress or Scope principally lies, in Italic.*

4. *This Part is not swell'd with long, critical Distinctions, about the Signification of simple Prepositions, because judged unintelligible to Learners, and an Enlargement upon what they will understand much better by common Conversation, than any Rules that can be given, unless deferr'd till Age and Reading have ripen'd their Judgment. But the Prepositions used in Composition are explained ; and Rules about the Derivation of Words are given for Reasons assign'd in the Appendix. Chap. 4, 5.*

5. *Because the Parts of Speech, &c. in Latin are known by the English, (which renders an English Grammar the most easy, rational Introduction to the learning Latin) I have inserted Notes, shewing the Conformity between the two Languages, for the Benefit of those that learn Latin.*

6. *The Account of Tropes and Figures is design'd not only as a Guide for Learners to improve their own Style by, but to direct them how to judge of that of Authors. Most of the Examples are taken from Scripture, that Store-House of true Eloquence ; and several other Texts are referred to, that each Figure might*
be

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be illustrated by Variety of Examples, without increasing the Bulk of the Book.

7. *A very little Consideration will shew the Propriety of having a Spelling Book and English Grammar joined together; because the first gives no Rules about the Parts of Speech, and writing according to Syntax; and the latter, wanting Tables of Words, can hardly, tho' it contain the best Rules, bring Learners to pronounce Words with a proper Accent and spell truly, without practising them in such Tables: And every one will allow that each of these is absolutely necessary for one, that would speak or write English correctly.*

Thus much may suffice to shew what Improvements I have endeavour'd to make upon Others, with the Method pursued in this. How far the Work answers my Design, I most humbly submit to the Judgment of every candid, intelligent Reader.





TO THE
YOUNG PERSONS
OF
Great-Britain and Ireland.

Gentlemen and Ladies,



Desire to prevent
the too common
Mistakes of *false*
Spelling and writ-
ing *false English*, was the
principal Cause of this Work;
which I have endeavoured to
draw up in the most easy,
familiar Manner, the Subject
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x The P R E F A C E.

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iv The Dedication.

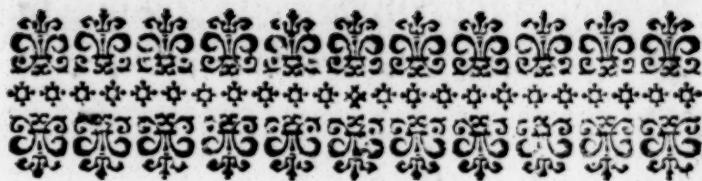
must unavoidably appear, in some Parts, a little obscure and difficult to a Beginner ; but I hope you will find Nothing in This, which with a moderate Application, You will not perfectly understand. That this Attempt may contribute to your Improvement, is the sincere Wish, of,

Gentlemen and Ladies,

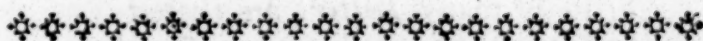
Your most obedient,

Humble Servant,

The Author.



A NEW
English Grammar.



Of GRAMMAR, *and its* PARTS.

Question.



HAT doth the *English* Grammar (*) teach?

Answer. To *peak*,
or *write English* truly
and properly.

Q. How many *Parts*
are there in Grammar?

A. *Four*; *Letters*, *Syllables*, *Words*, and
Sentences.

B

PART

* Grammar comes from the *Greek* Word *Gramma*, a Letter.



PART I.

Of LETTERS.

Q. **W**Hat doth this *first Part* of Grammar teach?

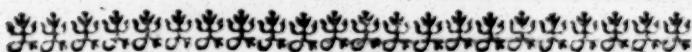
A. To pronounce Words truly, and write them with proper Letters.

Q. How many Letters are there?

A. Twenty-six; *a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.*

Q. How are the Letters divided?

A. Into *Vowels* and *Consonants*.



CHAP. I.

§ I. *Of the VOWELS in general.*

Q. **W**Hat is a *Vowel*?

A *Vowel* is a Letter that makes a full and perfect *Sound* of itself, without adding any other Letter to it.

Q. How many of the Letters are *Vowels*?

A.

Chap. I. Of Vowels.

3

A. Five; *a, e, i, o, u*; and *y* when it follows a Consonant, as, *my*; otherwise it is itself a Consonant as, *you*.

Q. Have not the Vowels a *different Time of Pronunciation*?

A. Yes; *long* and *short*.

Q. What is the *Difference* between the *long* and *short Sound*?

A. The *long* is pronounced *twice* the Length of the *short*; as *Hat, hate*.

Thus *a* in *hate* is pronounced twice as long as it is in *Hat*.

Q. When must the Vowels be pronounced *long*?

A. They are generally *long*, when they end a Syllable, or have *silent e* at the End (*a*); as, *hate, ha-tred*.

Q. Are they not sometime *short* at the End of a Syllable?

A. They are *short* at the End of a Syllable, if the next begin with a Consonant founded double; as *ba-nish* (*b*): Or when they end the Syllable next after a Consonant writ or founded double; or next after the Accent (*c*); as *Bat-te-ry, Be-ne-fit, Bra-ve-ry*.

Pronounc'd, bannish, Bennefit.

Q. Are not they pronounced *short* on some other Account?

A. They are also generally *short* in Syllables that end with one or more Consonants; as *Hat, help*.

Q. When is *e* called *silent e*?

B 2

A.

(a) *Spelling-Book*, Chap. 7. Tab. 2.

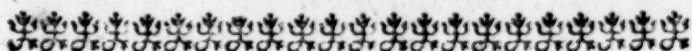
(b) *Sp. B.* Chap. 2. Tab. 1. Sect. 2.

(c) Chap. of Accents.

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A. It is called *silent e* or *e final*, when it is writ at the *End* of Words or Syllables, but *not sounded*; as, *Name, namely.*

In *Latin*, *e* at the End of a Word makes a Syllable.



§. 2. *Of the Vowel A.*

Q. **H**AS *a* no Sound beside long and short?
A. Yes, a broad Sound like *au*; as, *call.*

Q. When must *a* be pronounced broad?

A. When it comes before *ll, ld, lk, lt*; as, *call, bald, walk, Salt*; and in these Words, *Ward, warm, warn, Water, Wrath, &c.*

Pronounc'd caull, bauld, wauk, Sault, Waurd, waurm, waurn, Wauter, Wrauth.

Q. Is there no Exception to this Rule?

A. Yes; *a* is not pronounced broad before *ll*, if they be parted in Spelling; as, *Swal-low*; nor in *shall.*

Q. Is not *a* writ but not pronounced in some Words?

A. Yes; in *Pharaoh, Carriage, Marriage, Parliament.*

Pronounc'd, Pharo, Carrige, Marrige, Parliment.

A. Also sometimes loses its Sound, when it is in an improper Diphthong; but, for Observations on it, or any of the rest of the Vowels, in a Diphthong, see the next Chapter.

Q. Does *a* end any Words.

A. Only these, *Plea, Pea, Plea, Sea, Tea*, (and *yea* now out of Use) in which it sounds *e* long; and some proper Names, as *Asia*:
Other

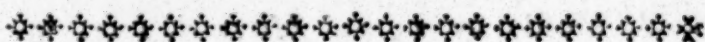
Chap. I. *Of Vowels.* 5

Other Words, that have the *Sound of a* at the *End*, are mostly writ with *ay*; as, *Day, say.*

Pronounc'd, Flee, Pee, Plee, See, Tee; Da, fa.

Note, *Ab* is writ at the *End* of some *Scripture proper Names* (because in the *Original*) sounded *a*; as, *Sarah, Judah.*

Pronounc'd Sara, Juda.



§. 3. *Of the Vowel E.*

Q. **I**S single *e* never sounded at the *End* of Words?

A. *Yes*; at the *End* of some *proper Names*; as, *Phe-be*; and, in *be, he, me, she, the, we, ye, Epitome, Simile*: But in other Words it is silent, and only serves to lengthen the *Sound of the foregoing Vowel*; as, *Bribe.*

Q. Does *e final* always lengthen the *Sound of the foregoing Vowel*?

A. *No*; it does not, if it follow *two Consonants*; as *hinge*: *I* also is *often*, and the *other Vowels sometime*, pronounced *short* in the last *Syllable*, tho' *e* be at the *End*; as, *Notice, Practice, Furnace*: And *these of one Syllable* are *short*; *give, live, Sieve, come, some, gone, none, Dove, Glove.*

Q. Are there *no Words* in which *e* lengthens the *former Vowel* after *two Consonants*?

A. *Yes*; these, *Change, Grange, strange, range, large, charge, forge, gorge, haste, Paste, taste, waste, bathe,*

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bathe, swathe, blithe, Sithe, Tithe, clothe, lothe, &c.

Q. What *further Use* is *e final* of, besides lengthening the former Vowel?

A. When it follows *c, g,* and *th,* it *softens* their Sound; as, *lace, Stage, bathe.*

Q. If *e* be silent at the End of Words, how are those Words *writ*, that have the Sound of *e short* at the End?

A. Mostly by *y*; as, *Mercy (d)*; or, instead of *y,* some write *ie*; as *mercie.*

Q. Is there no *other Way* of writing the Sound of *e* at the End of Words?

A. *Yes*; in some few Words *ey* is writ; as *Honey.* It is also writ by *ee,* if it be sounded long; as, *agree.*

Except *Pea, &c.* p. 4. l. 29.

Q. Is not the *long* Sound of *e* in the *middle* of Words or Syllables, sometime writ by *other Letters*?

A. In *some* Words 'tis writ by *ea,* as, *Veal*; and in *a few* by *ei,* as, *receive*; or by *ie*; as, *believe*; but *generally* it is writ by *ee* or *e final*; as, *bleed, adhere.*

Q. Do not *some* Letters always require *e* after them at the End of a Word?

A. *Yes*; *i* and *v* end no Word without *e* after them, as, *crasie, give*; and *o* and *u* very few.

Q. Is not *e* sounded *obscurely* at the End of some Words?

A. If *l,* preceded by a Consonant, be before it, it sounds obscure, or rather as if writ before the *l*; as, *bible (e)*; It also sounds obscure, like

(d) *Sp. B.* Chap. 2. Tab. 3. Sect. 2.

(e) *Id.* Chap. 2. Tab. 5. Sect. 5.

like *u*, in Words ending in *cre, gre, tre*, as if writ before the *r* ; as, *Acre, meagre, Mitre* : And Words, that end in *en*, drop the Sound of the *e*, insomuch that in Verse it often makes no Syllable ; as, *Heaven*.

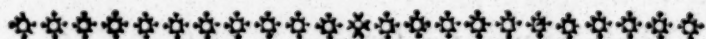
Pronounc'd, Bibel, Acur, meagur, Mitur, Heavn.

Note, Proper Names in *en* sound the *e* ; as, *Eden*.

Q. Does the adding *s* after *e final* give any Sound to the *e*, so as to make a Syllable more ?

A. If the Word end in *be, de, fe, ke, le, me, ne, pe, re, te, ve*, the Addition of *s* makes no Syllable ; as, *Bribe, Bribes ; Tide, Tides, &c.* But if the Word end in *ce, ge, se, x, or ze*, it does ; as, *Face, Faces ; Stage, Stages ; Box, Boxes ; amaze, amazes*.

Note, The Meaning and Reason of this Rule is this : If *s* follow a Consonant that it may be sounded after, it increases not the Syllables after *e* ; as, *Bribes, Tides*. But, if it follow a Consonant that it cannot be sounded after, it must increase the Syllables ; as, *Faces, Boxes* ; for it cannot follow *s, x, z, or g, c, ch*, pronounced soft.



§. 4. Of the Vowel I.

Q. IS not *I* sounded long in some Words or Syllables ending with Consonants, contrary to the general Rule ?

B 4

A.

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A. Yes ; before *gh*, *ght*, *gn*, *ld*, *mb*, and *nd* ; as, *high*, *high-est*, *Night*, *Sign*, *Child*, *climb*, *Mind*.

Q. Is not *i* sometime pronounced like the Consonant *y* ?

A. Yes ; before *er* and *on* it generally sounds like *y* ; as, *Panier*, *Onion*.

Pronounc'd, *Panyer*, *Onyon*, or *Inyon*.

Except, *Carrier*, *Farrier*, *Champion*, *Legion*, *Union*, *Question*, &c.

Q. Is not *i* writ, but not sounded, in some Words ?

A. Yes ; in *Salisbury*, *Busness*, *Medicine*, *Chariot*, *Fashion*, *Cushion*.

Pronounc'd, *Salisbury*, *Bisness*, *Medcine*, *Charot*, *Fashon*, *Cushon*.

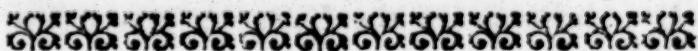
I is pronounced like *e* in *Machine*, *Magazine*, *Umpire* ; and in *Shire* at the End of Counties, as *Yorkshire*.

Pronounc'd, *Mashene*, *Magazene*, *Umpere*, *Yorkshire*.

Q. If *i* end no Words, how must those Words be writ, that have the Sound of *i* at the End ?

A. Mostly by *y* ; as, *deny* : Or, instead of *y*, some write *ie*.

These are writ *igh* sounded *i*, *high*, *nigh*, *figh*, *Thigh*.



§ 5. Of the Vowel O.

Q. IS not *o* sounded *long* in some Words or Syllables ending with *Consonants*, contrary to the General Rule?

A. Yes; before *rd, rn, rt*, and *st*; as, *Lord, born, Port, Post, Post-age*.

Except *cost, frost, lost, tost*.

Q. Has not *o* some other Sound beside long and short?

A. Yes; before *ll, ld, lt, lst*, it sounds like *ou* or *ow*; as, *Toll, bold, bolt, Bolster*.

Pronounc'd, *toul, bould, bault, Boulster*.

Q. Is not single *o* sometime pronounced like *oo*?

A. Yes; in *do, move, prove, reprove, behove, lose, Gold, Rome*.

Pronounc'd, *doo, moove, proove, reproove, behoove, loose, Goold, Room*.

Q. Is it not also sometime pronounced like short *u*?

A. Yes; as in these *Colour, come, comfort, compass, Pommel; Kingdom, conjure, Constable, Coney, Honey, Money, done, won, Son, London, Monmouth, Wonder; Work, Worms, Worcester, worse, worst, Worship; worth, worthy, Mother, Brother; above, Dove, Glove, Novice, Novel, Novelty, Plover, cover*.

Pronounc'd, *Culour, cum, cumfort, &c.*

Some pronounce *ron* in these Words, as if writ *urn; Apron, Citron, Iron, inviron, Saffron*.

Q

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Q. Is not *o* sometime *obscurely* sounded?

A. 'Tis sounded very *obscurely*, something like *e*, before *n* at the *End* of a Word; as, *Button*.

O is pronounc'd like *i* in *Women*; tho' not in *Woman*.

Q. If *o* end few Words, how must its Sound be writ?

A. With *ow*; as, *know*.

Except *Doe, Foe, Toe, Ree*.

These Words end in *o*, *do, go, lo, no, so, to, too, two, who, so, Embargo, Embryo, Bravado, Granado, Tobacco*.



§. 6. *Of the Vowel U.*

Q. IS not *u* pronounced *short* in the last Syllable of some Words ending in *e final*, contrary to the general Rule?

A. Yes; in *Adventure, Architecture, Conjecture, Creature, Feature, Figure, Fracture, Furniture, Gesture, Indenture, injure, Jointure, Juncture, Lecture, Manufacture, Mixture, Nature, Nurture, peradventure, Picture, Posture, Rapture, Rupture, Scripture, Sculpture, Structure, Superstructure, Tincture, Torture, venture, Vesture, Verdure*.

Pronounced, Adventur, Architectur, &c.

Q. Does *u* end any Words?

A. Only these, *you, thou, lieu, adieu*.

Q. How then are other Words writ, that end with the Sound of *u*?

A.

Chap. 1. Of Vowels.

11

A. Generally with *ew*, and some with *ue* ;
as, *new*, *accrue*.

U is pronounced like *i* short in *bury*, *busy*.

Pronounced, birry, biffy.



§. 7. Of *Y* when it is a Vowel.

2. **H**OW is *y* sounded, when it is a Vowel ?

A. Mostly like *e* short ; as, *holy* (*g*) ; except in Words of *one* Syllable, like *long i*, as, *thy* ; and at the *End* of *Affirmations*, as, *multiply* ; and when the *Accent* is on it, as, *Reply*.

2. Is *y* much used for *i* ?

A. No ; seldom, but at the *End* of Words. Except when the Sound of *i* comes *twice* together ; and then the *first* is writ with *y* ; as, *dying* : Or in Words derived from the *Greek* ; as, *Tyrany*.

Note, *Y* in the *middle* of *compound Words* is generally changed into *i* ; as, *plentiful*, from *Plenty*.

(*g*) *Spelling-Book*, Chap. 2. Tab. 3. Sect. 2.



C H A P.

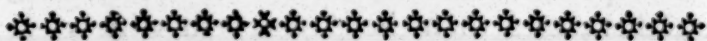


C H A P. II.

Of the Double Vowels or Diphthongs.

Q. **W**HAT is a *double Vowel* or *Diphthong*?

A. A *double Vowel* or *Diphthong*, is *two Vowels* together making but *one Sound*, or *Syllable*; of which there are two *Sorts*, *proper* and *improper*.



§. I. *Of the proper Double Vowels.*

Q. **W**Hat mean you by a *proper double Vowel*?

A. A *proper double Vowel* is when *both* the *Vowels* are *sounded*; as *au*, in *laud*.

Q. How many *proper double Vowels* are there?

A. *Six*; *ai*, *au*, *ee*, *oi*, *oo*, and *ou*; as, *laid*, *laud*, *bleed*, *void*, *Boot*, *House*.

Q. Do these *proper double Vowels* *always* keep their *mixt Sound*?

A.

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A. Only *ee* and *oi* ; the rest sometime become improper Double Vowels : Thus, *ai* is often pronounced like *e* or *i* short, as, *fountain* ; and *au* in a few Words is pronounced like *a*, as, *aunt* ; *oo* like *u* short, as, *blood* ; *ou* like *u* short, as, *couple* ; and *ow* like *o*, as, *know*, *widow*.

Pronounced, founten ; ant ; gage ; blud ; cupple ; kno, Widdo.

Note, *au*, *oo*, and *ou*, mostly keep their mixt Sound.

Q. Are these Vowels always Diphthongs when they come together in a Word ?

A. No ; in Scripture proper Names they generally go to different Syllables ; as, *ai* in *Ja-ir*, *au* in *Caperna-um*, *ee* in *Be-erites*, *ei* in *Lo-is*.

Q. Are they not divided in some other Words, beside Scripture Names ?

A. Yes ; *ee* are parted in Words compounded (*b*) with *re* or *pre*, as, *re-enter*, *pre-engage* ; *oi* and *oo* are likewise parted in words compounded with *co* (for *con*), as, *co-incident*, *co-operate* ; and *oi* in Words ending in *ing*, as, *do-ing*.

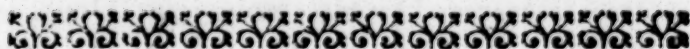
Q. Are the Sounds of these proper Double Vowels always writ with the same Letters ?

A. Because *i* and *u* end few Words, *ai*, *au*, *oi*, *ou*, are writ at the End, *ay*, *aw*, *oy*, *ow* ; as, *Clay*, *Claw*, *cloy*, *Bow*.

C

§. 2.

(b) Part 2. Rule 7.



§. 2. Of the *improper* Double Vowels.

Q. WHAT mean you by an *improper* Double Vowel?

A. An *improper Double Vowel* is when one of the Vowels is *not* founded; as *a* in *Sea*, *Head*.

Pronounced, See, Hed.

Q. How many *improper Double Vowels* are there?

A. Ten; *aa, ea, ei, eo, eu, ie, oa, oe, ue, ui*; as, *Aa-ron, Sea, De-keit, Peo-ple, Feud, brief, Boat, Dce, due, Fruit.*

Q. Are these Vowels *always* Diphthongs, when they *come together* in a Word?

A. No; they are generally divided in *Scripture proper Names*, and some others; as, *aa* in *Ba-al*, *ea* in *Gile-ad*, *ei* in *Shime-i*, *eo* in *Be-or*, *eu* in *Zacche-us*, *ie* in *Ui-el*, *oa* in *Zo-an*, *oe* in *Jo-el*, *ue* in *Kemu-el*, *ui* in *Je-tu-ite*.

Q. Are they not *divided* in some *common Words*?

A. Yes; *ea* and *ei* are divided in Words compounded with *re* or *pre*; as, *Pre-amble, re-iterate*, and *oa* or *oe* in Words compounded with *co* (for *con*), as, *Co-adjutor, co-eternal*; *ie* are likewise divided in Words ending in *er, ed, est, or eth*, as, *Bri er, di-ed, di est, di-eth*; and *ie* or *ui*, in Words

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Words derived from the *Latin*, as, *Piety*, *Gratuity*.

Q. Are the *Sounds* of the improper Double Vowels always writ with the *same Letters* ?

A. No ; because *i* and *u* end few Words, *ei*, *eu*, and *ui*, are writ at the *End*, *ey*, *ew*, *uy* ; as, *Whey*, *Dew*, *buy*.

Q. Have not these improper Double Vowels *different Sounds* ?

A. Yes ; all but *aa*, which is pronounced like single *a* ; as, *Aaron*.

Pronounced, Aron.

Aa is only used in a few proper Names.

Ea.

Q. How is *ea* sounded ?

A. Generally like *e long*, as *Sea* ; sometime like *e short*, as, *Bread* ; and *a long*, as, *swear* ; or *a short*, as, *Heart*.

Pronounced, See, Bred, sware, Hart.

Ei or *Ey.*

Q. How is *ei* sounded ?

A. Often like *e long*, as, *Deceit* ; and sometime like *a long*, as *feign*.

Pronounced, Deceet, fane.

Eo.

Q. How is *eo* sounded ?

A. Like *e short*, as, *Leonard* ; *e long*, as, *People* ; and *o long*, as, *George*.

Pronounced, Lennard, Peple, Jorge.

Eo is a Diphthong that is used in but few Words.

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Eu or Ew.

Q. How is *eu* sounded ?

A. *Eu* or *ew* and *eau*, are pronounced like *u* long ; as, *neuter*, *Dew*, *Beauty*.

Pronounced, *nuter*, *Du*, *Buty*.

Three Vowels together in one Syllable are called a *Triphthong* ; as, *eau* in *Beauty*.

Ew is pronounced like *o* or *ow*, in *shew*, *Shrewsbury*.

Pronounced, *show*, *Shrowsbury*.

Ie.

Q. How is *ie* sounded ?

A. Like *e* long, as, *Fiel'* ; *e* short, as, *ferce* ; and at the End of some Words, *i* long, as, *magnifie* (*i*) ; but mostly *e* short at the End, as, *busie*.

Pronounced, *Feeld*, *ferce*, *magnifi*, *bisse*.

Oa.

Q. How is *oa* sounded ?

A. Mostly like *o* long, the *a* supplying the Place of *e* final ; as, *Cloak*.

Pronounced, *Cloke*.

Oa is pronounced like *au* in *Groat*, and *ai* in *Goal*, now often writ *Jail*.

Pronounced, *Graut*, *Jail*.

Oe.

Q. How is *oe* sounded ?

A. *Oe*, or *æ*, is pronounced like *e*, as, *OEconomy* ;

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OEconomy ; like *o* long in *Doe*, *Foe*, *Sloe*, *Toe*, *Woe* ; and like *oo* in *Shoe*.

Pronounced, *Economy*, *Do*, *Fo*, *Slo*, *To*, *Wo* ; *Shoo*.

Oe is a *Latin Diphthong*, and used in very few common English Words.

Ue.

Q. How is *ue* founded ?

A. *Ue*, at the *End* of Words, is pronounced like *u* long, as, *accrue* ; but, if it follows *g*, it only hardens *g*, as, *Dialogue*.

Pronounced, *accru*, *Dialog*.

Ue is pronounced like *e* in *guest*, *Guest*, *Guelderland*, *Guerkins*.

Pronounced, *gefs*, *Guest*, *Gelderland*, *Gerkins*.

Q. Is *ue* often used as a *Diphthong* ?

A. No ; *ue* is very seldom a *Diphthong*, as, *Gru-el*.

Ui or *Uy*.

Q. How is *ui* pronounced ?

A. Like *u* long, as, *Fruit* ; *i* long, as, *guide* ; or *i* short, as, *build*.

Pronounced, *Frute*, *gide*, *bild*.

Note, *ui* after *g* hardens it ; as, *guide*.

Q. Is there not a general Rule for writing improper Double Vowels by the Sound ?

A. Yes ; this, That the *Vowel*, that is more founded, is generally writ first ; as, *Bread*, *break* ; where the *e*, which is more founded than *a*, is writ first : But to this Rule there are a good many Exceptions.



C H A P. III.

Of the *Consonants*.

Q. **W**HAT is a *Consonant* ?

A. A *Consonant* is a Letter which can make *no Sound* or *Syllable* without a *Vowel*, either before or after it.

It has its Name *Consonant*, from its not being sounded, but with a *Vowel*.

Q. Do not *Grammarians* divide the *Consonants* some Way ?

A. Yes ; into *Single* and *Double* ; and also into *Mutes*, *Liquids*, and *Neuters*.

Q. Which of them are *Single*, and which *Double Consonants* ?

A. *X* and *Z* are call'd *Double Consonants*, because they have the Sound of *two Letters*, i. e. *ks* and *ds* ; all the rest are *Single*.

Q. Which are *Mutes* ?

A. These are *Mutes* (*) *b, c, d, f, g, j, k, p, q, r, v*.

(*) So called because they are quite *silent* without a *Vowel*, and cannot be pronounced next after a *Liquid*, in the same *Syllable*, with a *Vowel* after ; as, *rpo*.

Q. Which are *Liquids* ?

A. These are *Liquids*, *l, m, n, r* (+).

(+) So called because they are easily pronounced after a *Mute* ; as, *pro*.

Q.

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Q. Which are *Neuters* ?

A. These are *Neuters*, *b*, *f*, *w*. (*)

(*) So called because strictly speaking *neither* Mutes nor Liquids.

Q. Do the Consonants *change* their *Sound* much ?

A. *None*, but these, *c*, *g*, *f*, *t*, have any great Variety in their Sound.

B.

Q. Have you nothing to observe of the Sound of *b* ?

A. Yes ; *b* is *silent* in these Words ending in *mb* and *bt*, *dumb*, *Crumb*, *Plumb*, *Rbumb*, *Thumb*, *Lamb*, *Limb* ; *Debt*, *Debtor*, *subtle* : In these it supplies the Place of *e final*, *climb*, *Comb*, *Womb*, *Coxcomb*.

Pronounced, *dum*, *Crum*, *Plum*, *Rhum*, *Thum*, *Lam*, *Lim* ; *Det*, *Dettor*, *suttle*, *clime*, *Come*, *Wome*, *Coxcome*.

C.

Q. What observe you of *c* ?

A. *C* has a *hard* Sound like *k*, as, *Cord* ; and *soft*, like *s*, as *City*.

Pronounced, *Kord*, *Sity*.

Q. When must *c* be sounded *hard* ?

A. Before *a*, *o*, *u*, *l*, *r* ; as, *Card*, *Cord*, *Curd*, *clean*, *Crab* ; and at the *End* of Words, as, *Arithmetic*.

Words ending with *c* had formerly *k* after them, which is now mostly left out ; as, *Arithmetick*, rather than *Arithmetic*.

Except Words of *one Syllable* ; as, *Neck*, *nick*.

Q. When must *c* be pronounced *soft* ?

C 4

A.

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A. Before *e, i, and y*; as, *cease, City, Cypher*; also before an *Apostrophe*, denoting the Absence of *e*; as, *plac'd* for *placed*.

Pronounced, sease, Sity, Sypher, plas'd.

Q. Is not the *hard* Sound of *c* sometime writ by *k*?

A. It is *always* writ by *k* before *e, i, and n*, as, *keep, kill, kneel*; but, before all *other* Letters, by *c*; as *Cat, Cot*.

Except some Words derived from the *Latin* or *Greek*, and some *proper Names*, where 'tis writ by *ch*; as, *Chart, Christ*.

Q. Is not the Sound of *soft c* often writ by *s* or *t*;

A. Yes; for *c, s, and t* before *i*, followed by another *Vowel*, all sound like the *hissing s* or *sh*; as, *Musician, Persuasion, Section*.

Pronounced, Musishan, Persuashon, Secshon.

Q. How then must I know *which* of them to write?

A. All Words of this Kind are *derived* from others; as, *Musician, Persuasion, Section*, from *Music, persuade, Sect*; and therefore, if the Word they are derived from, end in *c, ck, or ce*, then *c* is used, as, *Musician, gracious*, from *Music, or Musick, Grace*; if with *de, s, or se*, then *s* is used, as, *Persuasion, Confession, Infusion*, from *persuade, confess, infuse*; but, if in *t, or te*, then *t* is used, as, *Fermentation, Imitation*, from *ferment, imitate*.

These Distinctions are easier to those that know the *Latin* Derivations (*k*); for, if they are derived from a *Latin Supine* in *tum, ti* is used; if from *sum, si*; if from a *Substantive* of the first Declension in *ca* or *tia*, or the second in *itum* or *cium, ci* is used.

Q.

(k) See Appendix, Chap. 4. Sect. 3.

Q. Have you nothing further to observe relating to this Rule?

A. Yes; the Sound of *shan* at the End of Words must be writ *tian*, as, *Grecian*; *shate*, by *tiate*, as, *gratiate*; *shent* by *cient* or *tient*, as, *ancient*, *patient*; and *shon* or *shun* by *tion*, as, *Faction*.

Shan or *shun* is writ by *sion* in these Words, Allusion, Animadversion, Ascension, Asperision, Aversion; Circumcision, Collusion, Comprehension, Compulsion, Conclusion, Condescension, Confusion, Contusion, Conversion, Convulsion; Decision, Decursion, Delusion, Division, Diffusion, Dimension, Discursion, Dispanion, Dispersion, Distention, Dissuasion, Diversion, Division, Divulsion; Effusion, Emulsion, Erosion, Evasion, Eversion, Excision, Exclusion, Excursion, Expansion, Explosion, Expulsion, Extension, Extrusion; Illusion, Immersion, Incision, Inclusion, Incurision, Inhesion, Insersion, Intrusion, Invasion, Irrision; Mansion; Occasion, Occlusion; Pension, Persuasion, Provision; Reprehension, Reversion, Revulsion; Suffusion; Version.

These are writ by *ssion*, Accession, Admission; Commission, Compassion, Compression, Concession; Concussion, Confession; Depression, Dismission; Expression; Impression, Intercession; Mission; Omission, Oppression; Passion, Percussion, Permission, Procession, Profession, Progression; Remission; Secession, Sessions, Submission, Succession.

These are writ *sition*, (tho' most of the same Sound are writ *tion*; as, *Petition*) Acquisition; Composition; Deposition, Disposition, Disquisition; Exposition; Inquisition, Interposition; Position; Transition, Transportation.

Q.

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Q. Has *t* always this Sound of *soft c* or *s* when it comes before *i* followed by another Vowel?

A. No; if *t* begin a Word, or follow *s*, or be used in *Plurals* or *Derivatives* ending in *ties*, *tiest*, *tieth*, *tier*, it keeps its own natural Sound; as, *tied*, *bestial*, *Duties*, *empties*, *emptiest*, *emptied*, *emptier*.

Ti also has its own Sound in some Scripture proper Names; as, *Shealtiel*, *Shephatiah*.

Q. Since *c* sounds like *s* before *e*, *i*, and *y*, can you give me no further Directions which of them to write?

A. You may observe these general Rules: Most Words beginning with the Sound of *s* must be writ with *s*, as *six* (α); also the Sound of *s* at the Beginning of Syllables is mostly writ by *s*, as, *re-serve* (ε); except the Sound of *si* or *se* at the End, which is mostly writ with *c*, as, *Constan-cy* (γ): And the Sound of *s* in most Words ending in *arce*, *erce*, *orce*, *urce*, *ouce*, is writ with *s*, as, *Parse*, *Herse*, *Horse*, *Purse*, *House* (δ); but *ace*, *ece*, *ice*, *oice*, *uce*, *ance*, *ence*, *ince*, *once*, *ounce*, *unce*, with *c*, as, *Face*, *Fleece*, *Vice*, *Voice*, *spruce*, *Dance*, *hence*, *mince*, *once*, *Pounce*, *Dunce* (ε).

These are the *Exceptions* to these Rules.

(α) Except Cease, Cecrops, Cedar, celebrate, Celerity, Celibacy, Cell, Cellar (for Liquor), Celsitude, Celsus, Celandine, cement, ceniorious, Centaur, Center, Centinel, Centry, Centurion, Century, cephalic, Cephas, Cerberus, Cerecloth, Ceremony, Ceres, Cæsar, Certainty, Certificate, Cess, Cessation; Cicatrice, Cicero, Cider, Cieling, Cinamon, Cinque-Ports, Cion or Cyon (of a Tree) Cipher,

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Cipher, Circle ; all Compounds of *circum*, as, circumcise ; Cistern, Citadel, Citation, Citizen, Citron, City, Civet, civil ; Cybele, Cyclades, Cyclops, Cylinder, Cymbal, Cynic, Cynthia, Cyprus, Cyrene.

(C) *Except* Acerbity, Acetosity, acid, Accident, adjacent, Ancestors, ancient ; all Words ending in *cism*, as, Anglicism ; antecedent, anticipate, Artificer, associate, audacious ; Benefice, Beneficence ; cancel, Cancer, calcine, capacious, capacitate, Chancel, Chancellor, Chancery, conceal, concede, conceive, Conceit, concenter, Concern, Concert, Concession, concise, Council, cruciate, Crucible, crucify ; Decease, deceive, December, Decency, decennial, decent, Deception, Decertation, Decession, decide, decimal, decimate, decipher, Decision, Deficiency, delicious, docible ; efficacious, efficient, especially, exceed, excel, except, Exercise, Excise, Excision, excite, excruciate, explicit ; facilitate, Felicity, facetious, forcible ; gracious, Grocer ; imperceptible, implicit, Incapacity, inauspicious, Incentive, incessant, Incest, incident, Incision, incite, Innocence, Intercessor, intercept, invincible ; judicious ; Larceny, Loquacity ; Macedonia, macerate, Magnificence, medicinal, mercenary, Mercer, Mercy, Multiplicity, municipal, Munificence ; necessary, Necessity, Necromancy, Nuncio ; officiate, Ocean ; pacify, Parcel, Parsimony, Parricide, participate, Pencil, Perspicacity, pervicacious, pertinacious, precede, Precept, Precinct, precious, Precipice, precipitate, precise, Predecessor, prejudicial, proficient, Pronunciation, Provincial ; rapacious, Ratiocination, reciprocal, Recital, reconcile, Rouncivals ; Sagacity, Saucer, Sicily, Simplicity, Sincerity, sociable, Society, Socinians, Solecism, solicit, solstitial, solicitous,

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solicitous, Sorcery, spacious, special, Species, specify, specious, Sufficiency, supercilious, superficial, suspicious ; tacit, Tautism ; Veracity, Vivacity, voracious.

(γ) *Except* Apostasy, busy, Causey, clumsy, Controversy, Courtesy, Extasy, easy, Epilepsy, Frensy or Frenzy, Gypsy, greasy, Heresy, Hypocrisy, Jealousy, Kersey, Leprosy, Palsy, Pleurisy, Posy, Poessie, Pursey, quessey, whimsy.

(δ) *Except* Amerce, Divorce, Farce, fierce, Force, pierce, scarce, Source.

(ε) *Except* Abase, base, Case, cease ; Geese ; concise, Paradise ; Abuse, abstruse, Excuse, profuse, Recluse, Refuse, Use ; dense, condense, dispense, immense, Tense, intense, propense, Sense, Suspense.

Q. Is not *c* writ but not sounded in some Words ?

A. Yes ; *c* before *k* is silent, as, *back* ; and in these, *Schism*, *Verdict*, *indict*, *Victuals*, *Victual-ler*, *perfect*, *Perfection* (*).

Pronounced, bak, Sizm, Verdit, indite, Vit-les, Vitler, perfit, Perfitness.

(*) But it is sounded in *Perfection*, *perfective*.

D.

Q. What observe you of *d* ?

A. At the *End* of *Affirmations*, or *Quali-ties* derived from them, instead of the Termination *ed* we oft write *t* ; as, for *burned*, *burnt* ; *choaked*, *choakt* ; *passed*, *past*. (1)

D is little sounded in *Ghandler*, *Ribband*.

Pronounced Chanler, Ribban.

F.

(1) Part 2. Chap. 4. Sect. 3.

F.

Q. What observe you of *f*?

A. *F* and *V* are much *alike* in *Sound*, and are sometime *changed* into each other; as, from *Life, Lives*; *give, Gift*.

G.

Q. What observe you of *g*?

A. *G* has a *hard* and *soft Sound*; as, *Game, gentle*.

Q. When must *g* be pronounced *hard*?

A. Before *a, o, u, l, r*, and at the *End* of Words or Syllables; as, *Game, gone, Gun, Glass, great, bring, bring-ing*.

Q. How then must those Words be writ which have the *Sound* of *soft g* before *a, o, and u*?

A. The *soft Sound* of *g* before *a, o* and *u*, must be writ by *j*; as, *jag, jog, jug*.

Q. When must *g* be pronounced *soft*?

A. Before *e, i*, and *y*; as, *gentle, Ginger, Gypsiey*.

Q. Are there no *Exceptions* to this Rule?

A. *Yes*; *g* is *hard* before *e* and *i* in *Scripture proper Names*, and *some others*, and in *some common Words*; as, *Geba, Gibson, get, give*: Or, if *g g* come *together*, they are pronounced *hard*; as, *stagger*.

Except *exaggerate, suggest*.

Q. Is not *g* silent in some Places?

A. *Yes*; before *m* or *n* in the same Syllable it is not pronounced; as, *Phlegm, Gnat, Sign*;

D

nor

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nor before *l* in *foreign Words* ; as, *Seraglio*, *Broglio*.

Pronounced, Phleme, Nat, Sine : Seralio, Brolio.

Q. Is not *g* sometime pronounced like *dg* ?

A. *Yes* ; in *Roger*, *agile*, *College*, *fragil*, *Flagelet*, *Legerdemain*, *Magic*, *oblige*, *Pigeon*.

Pronounced, Rodger, adgile, Colledge, fradgil, Fladgelet, Ledgerdemain, Madgic, oblidge, Pidgeon.

Q. Have you *nothing* to observe of *gh* ?

A. *Yes* ; *gh* in the *Middle* or *End* of *Words* is *silent* (*), but *lengthens* the *Sound* of the *foregoing Vowel* ; as, *Thigh*, *though*, *mighty*.

Pronounced, thy, tho', mity.

Note, *though*, *although*, *through*, are often writ, *tho'*, *altho'*, *thro'*, by an *Apostrophe*.

(*) Except these, *laugh*, *cough*, *tough*, *Trough*, *rough*, *enough*, (in *Quantity*) in which *gh* is pronounced like *ff*,

Pronounced, lass, coff, tuff, Troff, ruff, enuff ; but *enough* in *Number* is pronounced *enow* ; as, *Money enough* (enuff), *Men enough* (enow).

Q. Does *gh* begin no *Words* ?

A. *Very few* ; but at the *Beginning* it is pronounced like *hard g* ; as, *Ghent*, *Ghost*.

Pronounced, Gant, Gost.

Q. Have you any thing *more* to observe of *gh* ?

A. *Burgh* at the *End* of some *proper Names*, is pronounced *burrow* ; as, *Edinburgh*.

Pronounced, Edenburrow.

Proper Names of this *Sort* are also sometime writ *bro* ; as, *Hambro'*.

H.

Q. What observe you of *h*?

A. *C* or *p* (as well as *g*) placed before it alter its Sound.

Q. How is *ch* pronounced?

A. In most proper Names or Words derived from the Greek or Hebrew *ch*-sounds like *k*, as *Christ*, *Choler*; and in those from the French like *sh*, as, *Chevalier*, *Champaign*, *Chaise*, *Capuchin*, *Machine*: But the Sound of *ch* peculiar to the English is like *tch*; as, *choofe*, *Church*.

Pronounced, *Krist*, *Koler*, *Shevalier*, *Shampain*, *Shaize*, *Capusheen*, *Masheen*; *tchoofe*, *tchurch*.

Ch is pronounced like *qu* in *Choir*, *Choirister*.

Pronounced, *Quire*, *Quirister*.

Q. How is *ph* pronounced?

A. Like *f*; as, *Physic*.

Pronounced, *Fific*.

Ph is seldom writ, but in Words derived from the Greek.

Q. Has *ph* always the Sound of *f*?

A. No; it is silent in *Phthifc*, *Phthartic*; and sounds like *v* in *Stephen*.

Pronounced, *Tific*, *Thartic*; *Steven*.

Q. Have you nothing further to observe of *h*?

A. Yes; *h* is silent at the End of proper Names ending in *ah(m)*, as, *Jeremiah*; and after *r* or *sc*, as *Rhine*, *School*. It is also

D 2

silent

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silent in these, *John, Thames, Thomas, Thomafine, Theulen, Herb, Heir, honest, Honour, Asthma.*

Pronounced, Jeremia ; Rine, Scool ; John, Tems, Tomas, Tomafin, Toloon, Erb, Eir, oreft, Onour, Astma.

Some Grammarians have called *b* only an *Aspirate*, and no Letter ; which will appear to be a Mistake by several Words, wherein it alters the Signification ; as, *eat, Heat ; Aunt, baunt ; our, Hour ; &c.*

K.

Q. What observe you of *k* ?

A. *K* always has the *same Sound* like *hard c* ; as, *keep*. For Directions which of them to write see the Observations on *c*. P. 19.

L.

Q. What observe you of *l* ?

A. Two *ll*'s must not be writ at the *End* of Words of *more* than one Syllable, tho' they be compounded of a Word that ends with *ll* ; as, *joyful* : Nor in the *Middle* of *Derivatives* from Words of *one* Syllable ; as, *Fulness*.

Except *all* founded *aul* ; as, *install, recall*.

Q. Is not *ll* generally writ at the *End* of Words of *one* Syllable ?

A. *Yes* ; as, *Bell, Bill* ; except a *Diphthong* go before it ; as, *Bail*.

Q. Is not *l* silent in some Words ?

A. *Yes* ; *l* is silent in *Bristol, Holborn, Lincoln, Norfolk, Suffolk, Chalk, baulk, calk, talk, walk, Folk,*

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Folk, Yolk; Calf, half; Chauldron, Salve, Salmon.

Pronounced, Bristo, Hoburn, Lincon, Norfolk, Suffok; Chauk, bauk, cauk, tauk, wauk, Fauk, Yauk; Caf, half, Chaudron, Sauve; Sammon.

L sounds like r in Colonel.

Pronounced, Coronel.

M.

Q. What observe you of *m*?

A. *M* keeps the *same Sound*; except *Accompt* (reckoning), now often writ, as it is pronounced, *Account*.

N.

Q. What observe you of *n*?

A. *N* always has the *same Sound*; except in the following Words, where it is *silent*, *Autumn, Column, condemn, contemn, damn, Hymn, Kiin, limn, solemn.*

Pronounced, Autum, Colum, condem, contem, dam, Hym, Kill, lim, solem.

Q. What observe you of *p*?

A. *P* is *silent* in *Thompson, Sympson, Psalm, Psalter, Receipt, tempt, Attempt, Contempt, exempt, empty, Sumpter, Symptom, Assumption, Consumption, Presumption, Redemption.*

Pronounced, Tomson, Symson, Salm, Receit, Temt, &c.

For more Observations on *p* see *b*.

Q.

Q. What observe you of *q*?

D 3

A.

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A. *Q* is never used without *u* after it ; as, *Queen*.

Q. Has *q* always the same Sound as in *Queen* ?

A. No ; *qu* ends a few Words, with *e* after it, according to the *French Mode*, and sounds like *k* ; as, *antique, oblique*.

Qu is likewise pronounced like *k*, in *Banquet, Liquor, Exchequer, Masquerade, conquer* ; tho' not in *Conquest*.

Pronounced, Antike, oblike ; Banket, Likkor, Excheker, Maskerade, conker.

R.

Q. What observe you of *r* ?

A. It keeps the same Sound ; except that it is silent in *Worcester*.

Pronounced, Wofter.

S.

Q. What observe you of *s* ?

A. *S* hath a sharp hissing Sound, and an obscure soft Sound like *z*.

Q. When hath it the hissing, and when the obscure Sound ?

A. It has the hissing Sound in all Words of more than one Syllable that end in *ous* (sound-ed *us*), as, *gracious* ; and in these, *this, thus, us, yes* (*) : At the End of other Words it is generally sounded like *z*, as, *Worms* ; and sometime between two Vowels, as, *advise, Reason*.

(*) Other Words of one Syllable, that have this hissing Sound, must be writ with *ss*, as, *bless, Bliss*.

Q.

Chap. 3. Of Consonants. 31

Q. Are not some Affirmations distinguish'd from Names only by the Sound of *s*?

A. Yes; these Affirmations, *use, abuse, disuse, excuse, rise, house*; from the Names *Use, Abuse, Disuse, Excuse, Rise, House*; the *s* being pronounced soft like *z* in the Affirmations, and sharp in the Names.

Q. Is not *s* sometime pronounced like *ß*?

A. Yes; before *ure* at the End of Words; as, *sure, Pleasure*: Also in *usual, sensual, casual, Casuist, assume, presume, issue*.

Pronounced, *shure, Pleashure, ushual, senshual, cashual, Cashuist, ashume, preshume, ishue*.

Q. Is not *s* silent in some Words?

A. Yes; in *Lisle, Carlisle, Viscount, Isle, Island*.

Pronounced, *Lile, Carlile, Vicount, Ile, Iland*.

S must be pronounced in *Island* the Name of a Country; i. e. *Iceland*, or the Land abounding with *Ice*.

For more Observations on *s* see *C*.

T.

Q. What observe you of *t*?

A. *T* is silent, or rather has something of the Sound of hissing *s*, in such Words as these, *Apostle, bristle, bustle, Castle, Epistle, Gristle, nestle, rustle, Thistle, whistle*.

Pronounced, *Aposlsle, brissle, bussle, Calsle, &c.*

For more Observations on *t* see *c*.

V.

Q. What observe you of *v*?

A. *V* ends no Word without *e* after it; as, *give*: And is never writ double, how strong soever the Accent be upon it; as, *given*.

D 4

Pronounced,

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Pronounced, giv, givven.

W.

Q. What observe you of *w*?

A. *W* is little sounded before *r*; as, *wrap*, *Wrath*; nor in *Answer*, *Sword*, *swoon*, *Whore*. It is writ before *h*, but sounded after it; as, *what*, *when*.

Pronounced, rap, Rath, Anser, Sord, soon, Hoor; hwat, hwen.

Q. Is not *w* a Vowel sometime?

A. Yes; *w* becomes a Vowel like *u*, after *a*, *e*, *o*; as, *saw*, *sew*, *sow* (*n*).

X.

Q. What observe you of *x*?

A. *X* begins no Words, but proper Names; and in other Words is always at the End of a Syllable, as, *Tax-es*: And sometime has *c* after it, but never *s*; as, *except*.

Q. Is not the Sound of *x* oft writ by other Letters?

A. Yes; at the End of Words of one Syllable pronounced short by *cks*, as, *Backs*; but, if long, by *ks*, *Books*: In the Middle of Words before *e* or *i*, by *cc*, as *Accent*, *succinct*; and in Words ending in *action*, *edion*, *iclion*, *otion*, *uclion*, *unclion*, by *ct*, as *Faction*, *Election*, *Fiction*, *Concoction*, *Destruction*, *Function*.

Pronounced, Bax, Boox; Axent, suxinct; Faxion, Elexion, Fixion, Concoxon, Destruixon, Funxion.

Except

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Except, *Lax, Tax, Wax, Complexion, Connexion, Crucifixion, Defluxion, and Reflexion* (a bending back).

Z.

Q. What observe you of *z*?

A. *Z* contains an obscure *Sound* of *ds*; as, *Zeal*: And is used immediately *before* or *after* any of the *Vowels*; but *never* before, or after a Consonant.

Q. Is there not a *General Rule* for writing Words with *proper Letters* by the *Sound*?

A. *Yes*, this; all Words, that can be sounded several Ways, must be writ according to the *hardest, harshest, longest, and most unusual Sound*.

The Reason of this Rule is this; that Words were originally written as spelt; and that all that have since altered their Sound (the Origin of the Difficulty of Spelling), did it for Ease and Pleasure.

The writing Words differently from the Sound is not without its Use: For, by Letters that are silent, we often learn the Signification, by being directed to the Word in some other Language it is derived from; as, *Debtor*; where the *b* (tho' not pronounced) shews that it comes from *Debitor*.



PART



PART II.

Of SYLLABLES.

Q. **W**HAT doth *this Part* of Grammar teach ?

A. To *spell* or *divide* a **Word** into proper Parts, called *Syllables* ; that by them we may learn its true *Formation* and *Pronunciation*.

Q. What is a *Syllable* ?

A. A *Syllable* is a compleat *Sound* utter'd in one *Breath*, and consists of a *Vowel*, or double *Vowel*, by itself or with one or more *Consonants* ; as, *at*, *A-bel*, *Eu-nuch* : So that there can be no *Syllable* without a *Vowel* in it.

Q. How *many* *Syllables* has a **Word** in it ?

A. Every **Word** hath *so many* *Syllables*, as there are distinct *Sounds* in it.

Thus, *Com-mand* has *two* ; *Com-mand-ment*, *three* ; and *Com-men-ta-tor*, *four*.

There never is above eight *Letters* in a *Syllable*, nor above eight *Syllables* in a *Word*, (and few *Words* have so many) as *Strength*, *In-com-pre-ben-si-bi-li-ty*.

Words of but one *Syllable* are called *Monosyllables* ; those of two, *Disyllables* ; those of three, *Trissyllables* ; and those of any *Number* above three, *Polyssyllables*.

Q.

Part 2. Of Syllables.

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Q. Are there not some *General Rules* for Spelling ?

A. Yes, *seven* ; but there are *Exceptions* to some of them.

R U L E I.

Q. What is the *first* General Rule ?

A. A *Consonant* * between *two Vowels* must be left to the *latter* Syllable ; as, *A-gent*, *Ba-con*, *U-ni-ty* (a).

Q. Is there no *Exception* to this Rule ?

A. Yes ; *w* and *x* must be taken to the *former* Syllable ; as, *Flow-er*, *Ex-ile* : And Words *formed* and *compounded* must be divided according to the *sixth* and *seventh* General Rules.

* A Consonant before *e final* must not be considered as belonging to this Rule, because they make no Syllable ; as, *e-nite*, and not *u-ni-te*.

R U L E II.

Q. What is the *second* General Rule ?

A. If *two Vowels* come together and make *two distinct Sounds*, they must be *divided* ; as, *Be-or*, *bi-as*, *Bri-er* (b).

R U L E III.

Q. What is the *third* General Rule ?

A. When *two Consonants* come together *between two Vowels*, if they be such as *begin no Words*, they must be *divided* ; as, *Num-ber*, *Pop-py*, *Hus-band* (c).

no

(a) *Spelling Book*, Chap. 2. Tab. 1. and Chap. 3. Tab. 1.

(b) *Spelling Book*, Chap. 2. Tab. 2.

(c) *Spelling Book*, Chap. 2. Tab. 3. and Chap. 3. Tab. 2.

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Two of the same Consonants together must be always divided by this Rule, because no common Word begins with the same Consonant writ double.

RULE IV.

Q. What is the fourth General Rule ?

A. When two Consonants come together between two Vowels, if they be such as begin some Words, they must be left together to begin the latter Syllable ; as, Ta-ble, Ta-bret, Se-cret, A-pron, E-phod (d).

Q. Which two Consonants begin some Words ?

A. These begin Words, bl, br, ch, cl, cr, dr, dw, fl, fr, gh, gl, gn, gr, kn, ph, pl, pr, rh, sc, sh, sk, sl, sm, sn, sp, sq, st, sw, th, tr, tw, wh, wr.

You may know which two Consonants begin Words thus : Put *e* (or any Vowel) *after* them, and if they can be pronounced as one Syllable, they begin Words ; but if they cannot be pronounced with *e* after them, they do not begin Words ; as, *ble, bre, che, &c.* may be pronounced ; but *lbe, rbe, bce, &c.* cannot.

This Rule may also be given thus : *A Mute with a Liquid (e) after it may begin Words, but very few other double Consonants.*

Note. Dl, kl, tl, often begin Syllables, tho' they begin no Words ; as, La-dle, Wrin-kle, Ti-tle.

RULE

(d) *Spelling Book*, Chap. 2. Tab. 4.

(e) Page 18.

RULE V.

Q. What is the *fifth* general Rule?

A. If *three Consonants* come *together* between two Vowels they may be divided *four Ways* (f).

1st, If they be such as *begin* some Words, they may all *begin* the Syllable together; as, *E phron*.

2^d, If they *end* some Words, they may *end* the former Syllable; as, *Crotch-et*.

3^d, If the *two last* begin some Words, or the *last* of all be *l*, they may *begin* the latter Syllable; as, *Kin-dred*, *kin-dle*.

4th, If the *two first* end some Words, they may *end* the former Syllable; as, *Buck-ler*.

Q. Which *three Consonants* begin some Words?

A. These, *p'r; sch, scr, shr, spl, spr, str, thr, thw*; as, *Phrensy, School, scrawl, &c.*

You may know which *three Consonants* begin Words, by their making a Syllable if *l*, or any other Vowel, be put *after* them.

I give no Rule about *four Consonants* together, because they, being mostly in *Compound Words*, will fall under the *seventh* Rule; as, *in-struct*.

RULE VI.

Q. What is the *sixth* general Rule?

A. *Derivatives*, that is, Words which are formed or derived from others, must be di-

E
vided

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vided according to the Word they are derived from, called the *Primitive*.

Derivatives are made from their *Primitive* by adding a *Syllable* to its *End*; as, *arm-ed*, from *arm*.

Q What learn you by this Rule?

A. If a Word end in *ed*, *en*, *er*, *est*, *eth*; *ing*, *ish*, *ous*, they must be left by themselves in spelling; as, *fast-ed*, *fast-en*, *fast-er*, &c (g).

Q Are there not *Derivatives* of other *Endings* besides these?

A. Yes; some in *age*, *ard*, *al*, *or*, &c. which should be left by themselves by this Rule; as, *Herb-age*, *Stand-ard*, *verb-al*, *Act-or*.

Q Is there no *Exception* to this Rule?

A. Yes; if a *Consonant* be writ *single* at the End of the *Primitive* and *doubled* in the *Derivative*, as *blotteth*, from *blot*; or if *e final* be writ in the *Primitive* but *lost* in the *Derivative*, and the *foregoing Vowel* pronounced *long* (*), as, *writeth* from *write*; or, if *y* be only added to the *Primitive* as *crafty*, *healthy*, from *Craft*, *Health*; for the Ease of Learners, such Words may be divided by the foregoing Rules for *simple Words*.

Thus *blot-teth*, *wri-teth*, *cras-ty*, *beal-ty*.

(*) If the *foregoing Vowel* be pronounced *short*, 'tis best to leave the *Ending* by itself by this general Rule; as, *giv-eth*, from *give*.

There are some Words of these *Endings* which are not derived from others, and therefore must be divided by the former Rules; as, *Chap-ter*, *former*, *Har-vest*, &c.

RULE VII.

Q. What is the *seventh* general Rule?

A.

(g) *Spelling-Book*, Chap. 2. Tab. 6.

A. *Compound Words* must be divided into the *Parts* they are *compounded* of.

Compound Words are Words that are made of significant Words, or of some of the second Sort of Particles and a Word, joined together ; as, *God-like*, from *God* and *like* ; *re-present*, from *re* and *present* ; *mis-re-present*, from *mis*, *re*, and *present*.

Q. What learn you by this Rule ?

A. If a Word *begin* with *ab*, *ad*, *con*, *in*, *un*, *sub*, *per*, *dis*, *mis*, *re*, *pre*, *post*, *trans*(*), they must go by themselves in spelling ; as, *ab-rogate*, *ad-equate* ; also a Word compounded of distinct Words must be divided into those Words ; as *God-like* (h).

(*) Some of these Particles do often change their last Letter into the Consonant that the Word begins with ; as, *ac-count*, from *ad* and *count* : And sometime they drop a Letter ; as, *co-eternal*, from *con* and *eternal*.

Some, regardless of some of these Rules for spelling, say, that all *simple Words* should be divided in such Manner as may best agree with their most *easy* and *distinct Sounds* in pronouncing ; thus, under the 4th Rule, in *Ca-ble*, *Fa-ble*, *Ta-ble*, they leave the Consonants *bl* to the *second Syllable*, because they sound best with it ; but, in these, *Problem*, *Pub lick*, *pub-lish*, they part the same Letters *bl*, because so pronounced : But *Derivative* and *Compound Words* they say should keep *their own Letters*, according to my 6th and 7th Rules.

Others (taking in *Derivatives* under *Simple*) divide by this Rule,

Spell as you *speak*, this Rule remember ever,
The Sounds of *Simple*, *Parts* of *Compounds*, sever.

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Tho'

(b) *Spelling Book*, Chap. 2. Tab. 7. and Chap. 3. Tab. 2.

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Tho' it may probably seem the easiest for a Child to divide according to the Sound ; yet the Difficulty of observing the Rules will, I think, be pretty soon removed by their repeating the Rules, and exercising them in distinct Tables collected for each Rule : And, since it not only shews a Skill in Writing, but also points out the Primitive in Derivatives and Compounds, (and thereby often helps to explain their Signification) I think it preferable. However, where the Rules manifestly clash with the Ear, I have inserted this Mark " in the *Spelling Book*, as *Pro" blem*, which shews that *b* should be taken to the former Syllable by the Sound. — If mention be made at the Beginning of a Table of a Consonant being sounded double, I have not inserted the Mark ; because, if sounded double, the Stress lies more upon the former Syllable ; as the Word *Acorn* is pronounced as if spelt *Ac orn*, rather than *A-corn*. By this Means every one is left to his Choice in the *Spelling-Book*, either to use the Rules or the Ear for his Guide.



P A R T III. Of *W O R D S*.

Q. **W**HAT doth *this Part* of Grammar teach ?

A. To divide all *Words* into particular *Sorts* or *Kinds*, so as to know what *Sort* any *Word*

Chap. I. §. I. *Of Words.*

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Word is of, and thereby how to use it in Discourse.

Q. How many *Sorts* or *Kinds* of Words are there ?

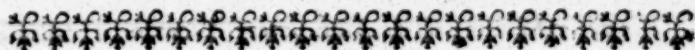
A. In all Words there are but *four* Kinds, which are called *Parts of Speech* (*), viz. *Names, Qualities, Affirmations* and *Particles*.

(*) A Word is called a Part of Speech, because Speech is made up of Words.

Q. How can *all Words* be reduced to *four* Kinds ?

A. Because every Word signifies either a *Substance* or *Thing* (†); or the *Manner, Quality, or Property* of a Thing; or the *Action* of a Thing; or the *Manner, or Quality* of that Action.

(†) By *Thing* is meant whatever is the *Object* of our Senses, Reflection, or Understanding, whether real or imaginary, and may be the *Subject* of Discourse; as, a *Tree, Virtue, Courage*.



CHAP. I.

§ I. *Of Names* in general.

Q. **W**Hich Words are *Names* ?

A. All Words are *Names* which express *Things* themselves; so that we understand what is meant by them, without adding another Word to them (*); as, a *Man, a House, a Book, Virtue*.

(*) Hence Names are called in the *Latin Grammar Nouns Substantive*.

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Q. Is there nothing else by which you know Names from other Words ?

A. Yes ; because Names express Things, if the Word *Thing* be put after them it makes *Nonsense*.

Thus we cannot say *a Man Thing, a House Thing, a Book Thing, Virtue Thing.*



§ 2. Of *Common* and *Proper* Names.

Q. ARE there not different *Sorts* of Names ?

A. Yes, *three* ; *Common, Proper, and Personal.*

Q. Which are *Common* Names ?

A. All Names that agree to, or express *a whole Kind* ; as, *a Man, Woman, Horse, Tree, Mountain.*

For every Man is called *a Man*, every Woman is called *a Woman*, every Horse *a Horse*, &c.

Q. Which are *proper* Names ?

A. Names which distinguish some particular *one* from the *rest* of that Kind ; as, *John, George, Anne, Mary* ; which distinguish these from the rest of Men or Women.

For all Men are not call'd *John* or *George*, nor all Women *Anne* or *Mary*.

Observe the same of the *proper* Names of *Towns, Countries, Rivers, Mountains, Trees, Plants, &c.*

Q. Has a Name the same *ending* when it signifies *many*, as it has when it signifies but *one* ?

A.

A. *No*; and therefore it is said to have *Numbers*.

Q. How many *Numbers* have Names?

A. *Two*; the *Singular* and the *Plural*.

Q. When do we use the *Singular*, and when the *Plural*?

A. We use a Name in the *Singular*, when we speak but of *one* Person or Thing; as, a *Boy*, a *Book*: And in the *Plural*, when we speak of *more* than one; as, *Boys*, *Books*.

Q. How is the *Plural* Number made?

A. By adding *s* to the *Singular*; as, *Boy* makes *Boys*, *Book* *Books*.

Q. Is the *Plural* *always* thus made?

A. If the *Singular* end in *ch*, *sh*, *ss*, or *x*, then *es* must be added to make it *Plural*; as, *Church* makes *Churches*; *Fish*, *Fishes*; *Witness*, *Witnesses*; *Box*, *Boxes*.

The Reason is, *s* cannot be pronounc'd after these Letters without *e*.

Names in *ce*, *ge*, *se*, or *ze*, have a Syllable more in the *Plural*, tho' *s* only be added; as, *Face*, *Faces*. See P. 7. L. 14.

Q. Have not Names that end in *f*, or *fe*, a particular Way of making their *Plurals*?

A. Names that end in *f*, or *fe*, change *f*, or *fe*, into *ves*, in the *Plural*; as *Calf* makes *Calves*; *Wife*, *Wives*.

Except *Hoof*, *Roof*, *Proof*, *Wharf*, *Dwarf*, *Handkerchief*, which make the *Plural* by adding *s*; as, *Hoofs*, &c. Also Names that end in *ff* are made *Plural* by adding *s*; as, *Stuff*, *Stuffs*: Except, *Staff*, *Staves*.

Q. How do Names in *y* make their *Plural*?

A. By changing *y* into *ies*; as, *Cherry*, *Cherries*.

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Q. Do all Plurals end in *s* or *es*?

A. No; *Man* and its *Compounds*, as, *Woman*, *Footman*, make *en*; as *Men*, *Women*, *Footmen*.

Child also makes *Children*; and *Brethren* is us'd for *Brothers* in *Sermons* or a *Burlesque Style*.

Q. Are there not other Words irregular in their Plurals?

A. Yes, these; *Goose* makes *Geese*; *Foot*, *Feet*; *Tooth*, *Teeth*; *Die*, *Dice*; *Louse*, *Lice*; *Mouse*, *Mice*; *Ox*, *Oxen*; *Penny*, *Pence*; *Cherub*, *Cherubim*; *Seraph*, *Seraphim*; *Cow*, *Cows* or *Kine*; *Beau*, *Beaux*.

Q. Have all Names a Singular and Plural Number?

A. No; some are us'd only in the Singular, and some only in the Plural.

Q. Which have no Singular?

A. These, thro' Custom, have no Singular Number, *Annals*, *Alps*, *Asbes*, *Bellows*, *Bowels*, *Breeches*, *Calends*, *Goods*, *Entrails*, *Idea*, *Nones*, *Premises*, *Scissors*, *Snuffers*, *Shears*, *Lungs*, *Thanks*, *Tongs*, &c.

Q. Which have no Plural?

A. Such as can have no Plural by Sense; as *Proper Names*, (whether of Persons or Things); Names of *Virtues*, *Vices*, *Metals*, *unſeuous Matters*, most *Herbs* and *Liquors*; as, *John*, *London*; *Charity*, *Drunkennes*, *Gold*, *Butter*, *Tar*, *Sage*, *Ale*: Note, small and undistinguishable Things want the Plural; as, *Air*; and these, *Hunger*, *Offspring*, *Rust*, *Dust*, *Wool*, &c.

Sheep, *Deer*, *Swine*, *Fern*, are the same in both the Singular and Plural; but in the Singular they have *a* (if there be not *the*) before them.

Q. Have not Names sometime an *s* put after

ter

Chap. 1, §. 2, 3. *Of Names.* 45

ter them, to signify something *else* than the Plural Number ?

A. Yes, mark'd thus 's ; and this is us'd when a Name (either Singular or Plural) is plac'd *before* another Name, and signifies the same as if it were plac'd *after* it, with *of* between them ; as, *Man's Nature*, *Men's Nature*, for the Nature of Man, the Nature of Men.

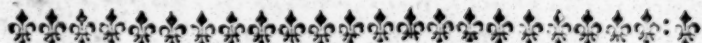
Sometime *the latter* of these two Names is not express'd, but *understood* ; as, *I was at John's* ; for, I was at *John's House*.

This answers to the *Genitive Case* in *Latin*, and is the only Case we have in *English*. See Chap. 5. Sect. 4.

After Words ending in *ch* we add *es* because of the Pronunciation ; as *the Church's Peace*, for the Peace of the Church.

If a Name ending in *s* us'd thus be *Singular*, another *s* is added ; as, *James's House*, for the House of James : But if the Name be *Plural* there's *no s* added ; as, *the Commons House*, for the House of the Commons.

If *three* Names come thus together, the *s* is join'd to the *second* ; as *King George's Crown*, for the Crown of King George.



§. 3. *Of Personal Names.*

Q. WHICH are *Personal Names* ?

A. These, *I* ; *thou* or *you* (*) ; *he*, *she*, *it* ; *we*, *ye* or *you*, *they*.

* *You* is us'd, and not *thou*, (but by *Quakers*) unless to God, on solemn Occasions, in Familiarity, or in Contempt : Neither is *ye* us'd but for Distinction or Contempt.

Q.

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Q. What is the *Use* of these Personal Names?

A. Whatever is said in Discourse is either of *ourselves*, to *another*, or of a *third*; and therefore there are said to be *three Persons*: And *all Names* but these, of themselves, speak only of the *third*; but *these* of *any* of them; and therefore they are call'd *Personal Names*.

Q. Are these Personal Names of any *other Use* in Discourse?

A. Yes; they *prevent* the frequent *Repetition* of the same Word, which would be disagreeable; thus, when *John* came to School, *he* said *his* Lessons; instead of when *John* came to School, *John* said *John's* Lessons.

They are call'd in the *Latin Grammar Pronouns*, i. e. *Pro-names*, or Words us'd instead of other Names; as speaking of myself I say *I*; of myself and another, *we*; to another, *thou* or *you*; to more than one, *you* or *ye*; of another Person or Thing, *he*, *she*, or *it*; of more than one, *they*.

Q. You said there were *three Persons* in Names; which are of the *first*, which of the *second*, and which of the *third*?

A. *I* is the *first*, *thou* or *you* the *second*, *he*, *she* or *it* the *third Singular*; *we* the *first*, *you* or *ye* the *second*, *they* the *third Plural*: And all *other Names* are of the *third*, except they have one of these expressed, or understood, with them; and then they are of the same Person with it.

Q. Do not *personal Names* differ from other Names, by being *chang'd* another Way *beside Number*?

A. Yes; according as they go *before* an Affirmation

Chap. 2. §. 1. Of Qualities. 47

Affirmation, or *follow* an Affirmation, or one of the second Sort of Particles, and this is called their *foregoing* or *following State* (i); as, *I saw John*; *John sent me*, or *John sent to me*.

And not *me saw John*; *John sent I*, or *John sent to I*.

Q. Give me the *foregoing* and *following State* of all the Personal Names in both Numbers.

A. The foregoing State. The following State.

1st Person	Sing. <i>I</i> .	<i>Me</i> .
	Plur. <i>We</i> .	<i>Us</i> .
2d Person	Sing. <i>Thou</i> or <i>You</i> .	<i>Thee</i> or <i>You</i> .
	Plur. <i>Ye</i> or <i>You</i> .	<i>Ye</i> or <i>You</i> .
3d Person	Sing. <i>He</i> or <i>She</i> .	<i>Him</i> or <i>Her</i> .
	Plur. <i>They</i> .	<i>Them</i> .

Note, The Quality *who* makes *whom* in the following State.



C H A P. II.

§ 1. Of Qualities in general.

Q. Which Words are Qualities?

A. All Words are Qualities that express some *Quality*, *Manner*, or *Property*, of a Thing; and which must have a Name joined

(i) Part 4. Sect. 2.

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joined to them, to make them understood (*); as, *good, bad, long, short.*

(*) Hence Qualities in the *Latin Grammar* are called *Nouns Adjective*, because they must have a Name, or Noun Substantive joined to them to make them Sense.

Q. Is there *nothing else* whereby you can know Qualities from other Words?

A. *Yes*; if the Word *Thing* be put after them, they will be good Sense; as, *a good Thing, a bad Thing, a long Thing, a short Thing.*

Q. Have *Qualities* any Difference in Number (k)?

A. *No*; they are the same, whether join'd to Names in the Singular or Plural Number; as, *a good Boy, or good Boys.*

Q. Have *no Qualities* a Plural Number?

A. Only *this*, which makes *these*; and *that*, which makes *those*.

When *this* and *that* are us'd together, *this* has respect to the Thing nearer; and *that*, the further off.

Q. Is not *that* sometime us'd for *who, which, or whom*?

A. *Yes*; as, the Man *that* died; the Man *that* I saw; for the Man *who, or which*, died; the Man *whom* I saw.

Q. May *who* or *which* be us'd indifferently?

A. *No*; *who* is only us'd with *Persons*; as, *who is that Boy*: But *which, or what* with either *Persons* or *Things*; as, *which, or what Boy was it? Which, or what Book read you?*

Q. Are not *Names* sometime us'd as *Qualities*?

A.

Chap. 2 .§. 2. Of *Qualities*. 49

A. If *two Names* be join'd together with a Hyphen (mark'd thus -) the *first* has the Nature of a *Quality*; as, *a Sea-Fish*, for a Fish of the Sea.

Q. Do not *Qualities* also sometime take the Nature of *Names*?

A. *Yes*; when they express the *Subject*, whereof we speak, and vary their *Number*; as, the *Goods of Fortune*.

Qualities also have sometime the Nature of *Particls* of the first Sort (*l*) ; as, *ill done*.



§. 2. Of *Qualities* derived from *Personal Names*.

Q. ARE there not some *Qualities* derived from *Personal Names* *?

A. *Yes*; these, *my, mine; thy, thine; his, her, hers; our, ours; your, yours; their, theirs*.

* These in the *Latin Grammar* are called *Pronouns Possessive*, because they signify Possession.

Q. Is there any Difference in the Use of these *Qualities*, *my, mine; thy, thine, &c.*

A. *My, thy, her, our, your, their*, have always a *Name*, or *own*, or *self*, after them; but, *mine, thine, hers, ours, yours, theirs*, have not the *Name* expressed, but understood; as, this is *my Horse*; this Horse is *my own*; I sold him *my self*; this Horse is *mine*. *Mine* and *thine* are sometime used before a *Name* beginning with a *Vowel*; as, *my*

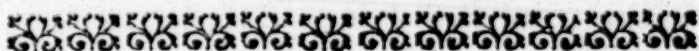
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Arm,

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Arm, or *mine Arm* : Or, before *own* ; as *mine own Arm*. *His* is used with, or without, a Name ; as, this is *his Horse*, or, this Horse is *his*.

Own and *self* are used when we would speak more fully ; as, I my *self* did this with my *own* Hands.



§. 3. *Of Qualities derived from Affirmations.*

Q. ARE there not some Qualities derived from Affirmations* ?

A. Yes, many ; and they are of *two Sorts*, such as signify *doing* and end in *ing*, and such as signify *suffering* and end mostly in *ed*, or sometime in *d*, *t*, or *n* ; as, a *loving* Father ; a *ruined* Man ; *Ground* Corn ; a *lost* Sheep ; a *stolen* Horse.

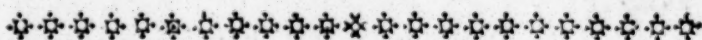
* These in the *Latin* Grammar are called *Participles*.

Q. How are these Qualities made from Affirmations ?

A. Those in *ing* and *ed* are made by adding those Syllables to the Affirmation ; as, *ruin*, *ruin-ing*, *ruin-ed* ; but if the Affirmation end with *e final* it is *left out* in the Quality ; as, *love*, *lov-ing*, *lov-ed* : Those in *d*, *t* or *n*, come from the *past Time* of *irregular Affirmations* ; as, *bound*, *taught*, *stolen*, from *bind*, *teach*, *steal* (*m*).

If

If these *Qualities* follow any of the helping Affirmations and respect Time, they lose something of the Nature of *Qualities*; as, I *am writing* a Letter.



§. 4. *Of the Qualities a, an, and the.*

Q. ARE not *a, an, and the Qualities*?

A. *Yes*; for they must be joined to Names, as other *Qualities*; but they are usually called *Articles*.

Q. What is the Difference of the Signification of *a, an, and the*?

A. *A* or *an*, set before a Name, give it a large and unlimited *Sense*; as, he is *a Man*, i. e. one amongst Men: But *the* points out one particular Person, or Thing, from the rest of that Sort; as, he is *the Man*; i. e. that very Man and no other.

A and *an* sometime signify one; as, all to *a Man*, i. e. to one single Man.

A and *an* are put before Names only of the Singular Number; but *the* either Singular or Plural.

A is writ before a Consonant, and *an* before a Vowel; as, *a Man*, *an Eye*; and either of them before *h*; as, *a Habit*, or *an Habit*.

Q. May these *Articles* be put before any Name?

A. They must not be put before *Personal Names*; *Proper Names*; or the particular Names of *Virtues, Vices, Metals, &c.* nor before a *Common Name*, if it express the Thing in general; as,

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I write ; *John* reads ; *Charity* is commendable, *Drunkennes* is abominable, *Gold* is valuable ; *Man* is mortal.

Not, *a I*, *a John*, *a Charity*, &c.

Q. Are the Articles *never* set before *Proper Names* ?

A. Yes, sometime ; but then it is either for *Distinction* or *Eminence* ; as, He is *a Churchil*, i. e. called Churchil ; He is *a Cæsar*, i. e. valiant as Cæsar : Or when a Word is understood ; as, *the Thames*, (*River* being understood.) *The* may also be put before the particular Names of *Virtues*, &c. for *Particularity* ; as, *the Clemency* of Cæsar, *the Gold* of Ophir.

Q. Are the Articles set before *Qualities* ?

A. Yes, if a Name follow the Quality either express'd or understood ; as, *a great Man*, *George the Second*, i. e. King.

The Articles are *never* set before Qualities derived from *Personal Names*.

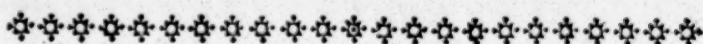
Q. You said before (n) that Qualities change their Ending, when they take the Nature of Names ; do they not also change their Ending, and Signification, on some other Account ?

A. Yes ; all Qualities, that will be Sense if *more*, *very*, or *most*, be put before them, may change their Ending by being compared.

Some Qualities cannot be compared ; as, *all*, *some*, &c. for *more all*, or *more some*, is Nonsense.

Qualities in *Latin* (beside changing their Ending, as Names do, by *Cases*) have their Ending chang'd in the *same Case*, according to the Name they are used with ; and hence they are said to have *Gender*,

§ 5.



§ 5. *Comparison of Qualities.*

Q. **W**Hat do you mean by *comparing of Qualities*?

A. Qualities, by comparing one Thing with another, may have their Signification increased or lessened to a third Degree, which is express'd by a different Ending of the Quality, called *Degrees of Comparison*; as, *long, longer, longest; short, shorter, shortest.*

Q. What are these *Degrees of Comparison* called?

A. The *Positive, Comparative, and Superlative.*

Q. How know you which of these Degrees any Quality is of?

A. Thus; the *Positive* simply signifies a Thing to be *such*, as, *old*; the *Comparative*, *more such*, as, *older*; and the *Superlative* *most such*, as, *oldest*.

Thus, if I make a Comparison between *Brass, Iron and Steel*; I find *Brass* is *hard*, *Iron* is *harder*, (or more hard), and *Steel* is the *hardest* (or most hard) of the three. Here *hard* is the *Positive*, *harder* the *Comparative*, and *hardest* the *Superlative*.

Q. How are those *Degrees* made?

A. The *Comparative* is made by adding *er* to the *Positive*, as, *harder*; and the *Superlative* by adding *est*, as, *hardest*: But, if the

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Positive end in *e final*, it *loses e* in comparing ; as *wise*, *wis-er*, *wis-est*.

Q. Are the Comparative and Superlative Degrees *always* express'd by adding *er* and *est* to the Positive ?

A. No ; the *Comparative* may be express'd by setting *more* before the Positive, and the *Superlative* by *most* or *very* ; as, *hard*, P. *harder* or *more hard*, C. *hardest*, or *most*, or *very hard*, S.

These are *Irregular* in Comparison ; *good*, *better*, *best* ; *bad* or *ill*, *worse*, *worst* ; *much* or *many*, *more*, *most* ; *little*, *less* or *lesser*, *least*. *Generalissimo* is an *Irregular Superlative Name* from *General*.



C H A P. III.

Of AFFIRMATIONS.

§ 1. Of the *Person*, *Number*, and *Time* of Affirmations.

Q. **W**Hich Words are *Affirmations* ?

A. An *Affirmation* is a Word which *affirms* something of a Name *, and has

* By *Name* is here meant whatever is the Subject of the Affirmation.

Chap. 3. §. 1. Of Affirmations. 55

has respect to *Person*, *Number* and *Time* ; as, *John* loves *Anne*.

Q. Is there *nothing else* whereby you know Affirmations from other Words ?

A. *Yes* ; an *Affirmation** may be known by its making good *Sense* with a *Personal Name* only (*o*) before it ; as, *I* write, *you* read, *he* teaches.

* In the *Latin Grammar* it is call'd a *Verb* (from *Verbum* the Word) ; because 'tis such a *Word*, that, without it, there can be no *Sentence* : It is also divided into three Sorts, *Active*, *Passive*, and *Neuter* ; because it signifies either the *doing*, *suffering* or *being* of a *Thing*.

Q. How do we express the *Time* by the Affirmation ?

A. In *English* we have but *two Times* express'd by the *ending* of the Affirmation ; the *present Time*, which is the Affirmation itself, and the *past Time*, which is made by adding *ed* to it ; as, *I burn* (*i. e.* at this Instant) *I burn-ed* (*i. e.* some Time since) : But, if the present Time end in *e final*, it *loses e* in making the past Time ; as, *I love*, *I lov-ed*.

The *past Time* of every Affirmation is the *same* with the *Quality of suffering* derived from it (*p*) ; as, *burned* is either the past Time or the Quality ; *except* the Affirmation be *irregular* (*q*).

Q. If we have but these two Ways of expressing the Time by the ending of the Affirmation, how do we express *other Times* ?

A. By the Help of *other Affirmations* ;

F 4

which

(*o*) Chap. 1. Sect. 3.

(*p*) Chap. 2. Sect. 3.

(*q*) Chap. 3. Sect. 3.

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which may therefore be called *Helping Affirmations*.

Q. How do we express the *Numbers* and *Persons* ?

A. By the personal Names * *I, thou* or *you, he, she, it ; we, ye* or *you, and they* : The Affirmation also has *est* added to it in the *Second Person Singular* of the *present Time*, and *eth* or *s* in the *third* ; but *all* the *Persons Plural* are the same with the *first Person Singular* ; as, *I burn, thou burnest, he burneth* or *burns* ; *we burn, ye* or *you burn, they burn* : In the *past Time* the first Person hath *st* added to it in the *second* ; but the *third*, and *all* the *Persons Plural* are the same with the *first Singular* ; as, *I burned, thou burnedst, he burned* ; *we burned, ye burned, they burned*.

* In *English* we always put the Personal Name before the Affirmation (except when we command or exhort) (*r*) ; but in *Latin* 'tis generally left out, because each Person is plainly express'd by a different ending of the Affirmation.

Q. Do *all* Affirmations make the second and third Persons of the present Time by adding *est* or *eth* to the first ?

A. If the Affirmation end in *e final*, it *loses* the *e* ; as, *I love, thou lovest, he loveth* ; and, if it end in *ch* or *sh*, it takes *es* (instead of *s*) in the *third* ; as, *I watch, he watch-es* (*s*).

Q. Are not the *second* and *third* Persons Singular of *all* Affirmations sometime the same with the *first* ?

Q. Yes ; if any of the *helping Affirmations* be *used* ; as, *thou dost burn, he doth burn* ;

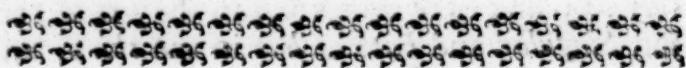
OR

(*r*) Part 4. Sect. 2.

(*s*) Pag. 45. Line 14.

Chap. 3. §. 2. *Of Affirmations.* 57

or if *you* be used for *thou*, the second is the same with the first Person ; as, *you burn*, and not *you burneth*.



§ 2. *Of the Helping Affirmations.*

Q. **W**Hat do you mean by a *Helping Affirmation* ?

A. A *Helping Affirmation* is such an one as is plac'd *before other Affirmations* to signify their *Time, Power, Will, Liberty, Necessity, Duty, &c.*

Q. Which Words are *Helping Affirmations* ?

A. These are the *Helping Affirmations*, *do, will, shall, may, can, did, wou'd, shou'd, might, cou'd, must, ought, have, had, am or be, was.*

Q. You said, that if any of these were us'd before other Affirmations, *these* were *chang'd*, and not the other, according to the *Person* ; how therefore are these *changed* with respect to *Number or Person* ?

A. These; *will, shall, may, can, did, had, might, would, should, could*, are only *chang'd* in the *second Person Singular* ; and make *wilt, shalt, mayest or mayst, canst, didst, hadst, mightest, would'st, should'st, could'st* ; and in the *other Persons* are the *same* with the *first* ; as, *I will, thou wilt, he will, we will, ye will,*

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will, they will. But *do* makes *dost* in the *second Person Singular*, and *doth* or *does* in the *third*, and *do* in *all* the Persons *Plural*; as, *I do, thou dost, he doth or does, we do, ye do, they do*; and *have* makes *hast* in the *second Person Singular* and *hath* or *has* in the *third*, and *have* in *all* the Persons *Plural*, as, *I have, thou hast, he hath or has, we have, ye have, they have*: *Am* makes *art* in the *second Person Singular*, and *is* in the *third*, and *are* in *all* the Persons *Plural*; as, *I am, thou art, he is, we are, ye are, they are*: *Was* makes *wast* in the *second Person Singular*, and *was* in the *third*, but *were* in *all* the Persons *Plural*; as, *I was, thou wast, he was, we were, ye were, they were*. *Be* also is sometime used for *am* and makes *beest*, and *were* is used for *was*, and makes *wert* in the *second Person Singular*, but in *all* other Persons they are the same with the *first*; as, *I be, thou beest, he be, we, ye, they be*: *I were, thou wert, he were, we, ye, they were*.

Q. Is not the *second Person Singular* of all these Helping Affirmations the same with the *first*, if *you* be used instead of *thou*?

A. The *second* is always the same with the *first*, after *you* (*t*), except *am* which makes *are*, and *was* which makes *were*; as, *you are*, or a good Boy.

Did, would, should, might, could, are the past Times of *do, will, shall, may, can*.

Q. Since the *Time* and *Manner* of Affirmations with respect to *Power, Will, Liberty, Necessity*,

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Necessity, Duty, &c. depend so much on the Use of these *Helping Affirmations*, give me a short Account of each, and first of *do* and *did*, what is the Use of them ?

The *Time* and *Manner* of Affirmations in the *Latin Grammar* are called *Tense* and *Mood*, from *Tempus* and *Modus* ; and are both express'd by changing the ending of the Affirmation.

A. We use *do* and *did*, when we would speak with greater Force ; as, I *do* hear, I *did* hear.

Do sometime signifies *Action* absolutely, and has some of the helping Affirmations before it ; as, I *will do* it for you.

Q. What Time do *will* and *shall*, *would* and *should*, denote ?

A. *Will* and *shall* denote the *Time to come* absolutely ; as, I *will come* next *Week* : But *would* and *should* do it *conditionally* ; as, I *would burn*, rather than that I *should turn*.

Q. What Difference is there between *will* and *shall* ?

A. *Will* in the *first Person* *promises* or *threatens* ; as, I *will send* John, I *will beat* John : But in the *second* and *third* it barely *foretells* ; as, you *will be* a *Scholar*. *Shall* in the *first Person* *foretells* ; as, I *shall die* : But in the *second* or *third* it *promises*, *commands*, or *threatens* ; as, you *shall be rewarded* ; you *shall pay* ; you *shall be whipt*.

Q. What Difference is there between *would* and *should* ?

A. *Wou'd* implies the *Will* or *Intention* of the *Doer* ; as, I *wou'd burn*, i. e. I am willing to burn : But *shou'd* only *foretells* ; as, I *shou'd burn*, if I were in the *Fire*. *Should* also oftentimes signifies *ought* ; as, *Debts shou'd be paid*.

Q.

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Q. What Time do *may* and *can*, *might* and *could*, denote?

A. *May* and *can* denote the Time *present* and *to come*; as, *I may be young as you*; *I may recover the Debt*: But *might* and *could* denote the Time *past* and *to come*, as, *I could not pay the Money last Week*, but *I could pay it the next*.

Q. What Difference is there between *may* and *can*?

A. *May* and its past Time *might* denote the Liberty, or at least, Possibility of doing a Thing; as, *I may write*, i. e. it is lawful, or possible, for me to write: But *can* and its past Time *could* denote the Power of the Doer; as, *I can write*, i. e. it is in my Power to write.

Q. What Time do *must* and *ought* denote?

A. *Must* denotes either the Time *present* or *to come*; as, *this must be true*; *you must return*: But *ought* only the *present*; as, *I ought to be diligent*. If *have* be used after *must* or *ought*, they denote the Time *past*; as, *I must have fallen*.

Q. What is the Difference of the Signification of *must* and *ought*?

A. *Must* denotes Necessity, and *ought* Duty; as, *I must read*; *I ought to read*.

Q. What Time do *have* and *had* denote?

A. *Have* denotes the Time of Action but just *past*, or already *past*; as, *I have dined*: But *had* denotes that it was *past before some other Time past*; as, *I had dined, when you came*.

Q. Does *have* always denote the Time *past*?

A. If *shall* or *will* be before *have* it denotes the
the

Chap. 3. §. 2. Of Affirmations. 61

the Time that *will be past* ; as, *I shall have dined at Two.*

When *have* signifies Possession it is follow'd by a Name, and takes some of the helping Affirmations before it to denote it's Time ; as, *I may have a Book.*

Q. What do *am*, *be*, or *was* denote ?

A. *Am* and *be* denote the Time *present*, and *was* the Time *past*.

Q. What is the Use of *am*, *be*, and *was* ?

A. *Am*, *be*, or *was*, set before a Quality of suffering deriv'd from an Affirmation, signify suffering, and supply us with *Affirmations of Suffering* (u), which we otherwise want ; as, *I am burned, if I be burned, I was burned.*

These Affirmations of Suffering are called in the *Latin Grammar passive Verbs*, and are made from the Active Verb, by changing its ending.

Am, *be*, or *was*, are sometimes used by themselves and signify *being* ; as, *I am at home, I was at home, I may be at home.*

Q. Are not *am*, *be*, or *was* sometime set before Qualities that signify *doing* ?

A. Yes, and signify the same as the Affirmation itself ; as, *I am burning, I was burning* ; for *I burn, I burned.*

Q. When must *be*, *beest*, and *were*, *wert*, &c. be used ?

A. *Be* and *were* must be used after *if*, *that*, *altho'* ; as, *if I be there, if I were there* : We also use *be* after *let*, and *been* after *have* or *had* ; as, *let him be ignorant, I have been a Boy.*

§ 3. Of the *Irregular Affirmations*.

Q. **W**HAT do you mean by an *Irregular Affirmation*?

A. An Affirmation is said to be *irregular*, when it forms its *past Time* or *suffering Quality* differently from the general Rules (*).

Q. Do not some Affirmations make their *past Time* by *t* instead of *d* or *ed*, and thereby become irregular?

A. Affirmations which end in *ce*, *ch*, *sh*, *f*, *ke*, *p*, *x*, and *s*, make their *past Time* by *t* instead of *d* or *ed*; as, *place*, *watch*, *wash*, *stuff*, *wake*, *wrap*, *mix*, *blefs*, make *plac't*, *watcht*, *washt*, *stuf't*, *wak't*, *wrapt*, *mixt*, *blest*.

Instead of *placed*, *watched*, *washed*, &c.

This Irregularity, which is the most common of any, and seems rather a Contraction only, proceeded from the Quickness of our Pronunciation.

And sometime *l*, *m*, *n*, *r* with a *short Vowel* before them take *t*; as, *smell* makes *smelt*, for *smelled*: And sometime a *Diphthong* before them, is pronounced short in the *past Time*, or loses one of its Vowels, and takes *t*; as *mean*, *meant*; *meet*, *met*. But if a *long Vowel* go before *l*, *m*, *n*, *r*, then *d* or *ed* is added; as, *smile* makes *smiled*; also *b*, *g*, *v*, *w*, *z*, *s* and *th* sounded *soft* take *d* or *ed*; as, *barb*, *barbed*.

When

(*) Pag. 50. Sect. 3. & Pag. 54.

Chap. 3. §. 3. Of Affirmations. 63

When a Word ends with two of the same Consonants, and takes *t* after it to make it the *past Time*, one is dropt ; as *smelt*, (and not *smelli*) from *smell*.

Q. Do not some Words take *more than ed* in the *past Time* ?

A. Affirmations of *one Syllable* and those *accented* on the *last Syllable*, ending in a *single Consonant*, *double* the Consonant, in the *past Time*, and in the *Quality of Doing*, as, *blot*, *blotted*, *blotting* ; *admit*, *admitted*, *admitting*.

Q. Do not some Affirmations make their *past Time* *another Way* ?

A. If they end in *d* or *t*, they are the *same* in the *past Time* that they are in the *present* ; as, *read*, *eat* : And those that end in *y* change *y* into *i* in the *past Time* ; as, *deny*, *denied* ; except *d* be only added with an Apostrophe ; as, *deny'd*.

Some Authors (with good Reason) would have Affirmations, which are the same in the present and past Time writ with a *double Consonant* in the *past* for Distinction ; as, *eat*, Pres. *eatt*, Past. But this is not yet used.

Many *Qualities of Suffering* differ from the past Time, especially when it is irregular, and end in *en* ; as, *break*, *broke*, *broken*.

There are several irregular Affirmations not reducible to any Rule, of which these are the principal :

TABLE I.

<i>Pref. Time.</i>	<i>Past Time.</i>	<i>Pref. Time.</i>	<i>Past Time.</i>
awake,	awoke.	be,	been.
abide,	abode.	bend,	bent.
		G 2	unbend,

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<i>Pres. Time.</i>	<i>Past Time.</i>	<i>Pres. Time.</i>	<i>Past Time.</i>
unbend,	unbent.	leave,	left.
bereave,	berest.	lend,	lent.
beseech,	befought.	lose,	lost.
bind,	bound.	make,	made.
bleed,	bled.	mean,	meant.
breed,	bred.	meet,	met.
bring,	brought.	rend,	rent.
buy,	bought.	say,	said.
catch,	caught.	seek,	fought.
creep,	crept.	sell,	fold.
deal,	dealt.	send,	sent.
dig,	dug.	shine,	shone.
dream,	dreamt.	fit,	fat.
dwelt,	dwelt.	sleep,	slept.
feed,	fed.	smell,	smelt.
feel,	felt.	spell,	spelt.
fight,	fought.	spill,	spilt.
find,	found.	spend,	spent.
fly,	fled.	spin,	spun.
fling,	flung.	stand,	stood.
fraight,	fraught.	stick,	stuck.
geld, gelt <i>and</i> gelded.		sting,	stung.
gild, gilt <i>and</i> gilded.		stink,	stunk.
gird, girt <i>and</i> girded.		sweep,	swept.
grind,	ground.	teach,	taught.
hang,	hung.	tell,	told.
have,	had.	think,	thought.
hear,	heard.	weep,	wept.
keep,	kept.	wind,	wound.
lay,	laid.	work, wrought, worked.	
lead,	led.	wring.	wrung.
leap,	lept.		

TABLE

Chap. 3. §. 3. Of Affirmations. 65

TABLE II.

Those in this Table make their past Time and suffering Quality differently.

<i>Present Time.</i>	<i>Past Time.</i>	<i>Quality.</i>
bear,	bore,	born.
begin,	began or begun,	begun.
bid,	bid or bad,	bidden.
bite,	bit,	bitten.
blow,	blew,	blown.
break,	broke,	broken.
chide,	chid,	chidden or chid.
choose or chuse,	chose,	chosen.
cleave,	{ clave, cleft, clove, }	cleft or cloven.
come,	came,	come.
crow,	crew or crowed,	crowed.
dare,	durst or dared,	dared.
die,	died,	dead.
do,	did,	done.
draw,	drew,	drawn.
drink,	drank or drunk,	drunk or drunken.
drive,	droye,	driven.
eat,	eat or ate,	eat or eaten.
fall,	fell,	fallen.
fly,	flew or fled,	fled.
forake,	forsook,	forfaken or forsook.
freeze,	froze,	frozen.
get,	got,	gotten or got.
give,	gave,	given.
go,	went,	gone.
grow,	grew,	grown.

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<i>Present Time.</i>	<i>Past Time.</i>	<i>Quality.</i>
help,	helped or helpt,	helpt.
hew,	hewed,	hewn.
hide,	hid,	hidden or hid.
hold,	held,	holden.
know,	knew,	known.
lie,	lay,	lay'n or laid.
mow,	mowed,	mown.
ride,	rid or rode,	ridden or rode.
ring,	rang or rung,	rung.
rise,	rose,	risen.
run,	ran or run.	run.
see,	saw,	seen.
seeth,	sod,	fodden.
shake,	shook,	shaken or shook.
shear,	shore,	shorn.
shew or show,	shewed,	shown.
shoot,	shot,	shot or shotten.
shrink,	shrank or shrunk.	shrunk.
sing,	sang or sung,	sung.
sink,	sank or sunk,	sunk.
slay,	flew,	slain.
slide,	slid,	slidden.
sling,	slung or slang,	slung.
smite,	smote,	smitten.
snow,	snowed,	snown.
speak,	spoke,	spoken or spoke.
spring,	sprang or sprung,	sprung.
steal,	stole,	stolen or stole.
strike,	struck,	stricken or struck.
spit,	spat,	spitten, spit or spat.
strive,	strove,	striven.
swear,	swore or sware,	sworn.
swell,	swelled,	swollen or swell'd.
		swing.

Chap. 3. §. 3. Of Affirmations. 67

<i>Present Time.</i>	<i>Past Time.</i>	<i>Quality.</i>
swing,	swung or swang.	swung.
swim,	swam or swum.	swum.
take,	took,	taken or took.
tear,	tore or tare,	torn or tore.
thrive,	throve,	thriven.
throw,	threw,	thrown.
tread,	trod,	trodden or trod.
win,	won or wan,	won.
wear,	wore,	worn.
weave,	wove,	woven.
write,	writ or wrote,	{ written. writ. wrote.

Note, The *past Time* of these in the second Table is *never* used as a *Quality* of Suffering ; as, *I am blew*, is Nonsense : And the *Quality* is *never* used as an *Affirmation*, unless it have some of the *Helping Affirmations* before it ; as, *I blown*, is Nonsense ; but *I am blown*, or *I have blown*, is Sense.



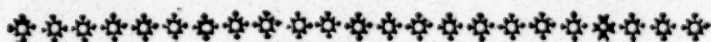


CHAP. IV.

Of PARTICLES in general.

Q. **W**HICH Words are *Particles*?

A. *Particles* are Words that shew the *Circumstance* and *Manner* of Words; or the *State* and *Relation* of Words to one another; or else they *join* together *Sentences*: And therefore they may be divided into *three Sorts*; and may be known by their not admitting these Words before them in good Sense; *a, an, the, of, to, for, with, by, from*; nor the Personal Names, *I, thou, he, we, ye, they*.



§. I. *Of the first Sort of Particles.*

Q. **Y**OU say there are three Sorts of *Particles*, which Words are of the *first Sort*?

A. All those that denote the *Manner*, *Time* or *Place* of the Word they are joined to, and answer to the Question *how, when, where*; *as, truly, wisely; now, then; there, above*:
They

Chap. 4. §. 1. Of Particles. 69

They also make compleat Sense with one Affirmation and its Name (*); as, *John said truly, John sings now, John stood here.*

(*) Thus; *How said John? Truly. When sung John? Now. Where stood John? Here.*

The Desire of shortning Discourse gave Rise to this first Sort of Particles, which express in one Word what could not be done otherwise, but by more; as, *truly*, i. e. with Truth; *now*, i. e. at this Time; *here*, i. e. in this Place.

Most *English* Words that end in *ly*, are of this Sort of Particles.

Q. Are not Particles in *ly* formed from other Words?

A. Particles in *ly* are formed from *Qualities*, and have their Signification increased or lessened (*) by taking *more* or *most* before them; as, from *true*, *truly*, *more truly*, *most truly*.

There are few *Qualities* but what form this Sort of Particles.

Q. Do not some Particles change their Ending by *Comparison*?

A. Some are compared like *Qualities*; as, *often*, *often-er*, *often-est*.

Particles of the first Sort are by the *Latin* Grammar called *Adverbs*, because they are mostly joined to Verbs, i. e. Affirmations.

Beside Particles in *ly*, there are these which express the *Manner of being, doing or suffering*; *Perhaps, by chance, perchance, peradventure, yes, no, not, nay, in no wise, how so, how much, more, little, less, least, most, very, rather, also, almost, well, nigh, as it were, alike, otherwise.*

The *Time*; *now, to-day, already, yesterday, before, long since, heretofore, hitherto, to-morrow, not yet, after, hereafter, hence, henceforth, henceforward, by and by, often, oftentimes, seldom, always, when,*

(*) Page 53. Sect. 5.

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when, then, ever, never, once, twice, thrice, how long, a while.

The Place; *where, here, there, elsewhere, every where, no where, some where, above, below, behind, within, without, together, at once, a part, whither, hither, thither, upward, downward, backward, forward, whence, hence, thence, &c.*

There are also little Words expressing the *Passions* (called in the *Latin Grammar Interjections*), which may be taken in under this Head of Particles, *viz.* such as denote *Mirth, Grief, Love, Anger, Admiration, &c.* as, *ha, ha, he! oh! alas! fie! lo, &c.*



§. 2. *Of the second Sort of Particles.*

Q. WHICH Words are of the *second Sort of Particles*?

A. All those that express the *State, Reference or Relation* which the two Words, that they are placed between, have to each other; of which these are the most common, *of, to, for, O, with, by, from, in, at, on, than, through.*

Particles of the second Sort are by the *Latin Grammar* called *Prepositions*, from *præpono*, because they are set before Verbs in Composition, or before Nouns in a proper Case: But the *Latins* often express their Signification (*i. e.* the Relation of one Name to another) by changing the Ending of the Name by Cases.

These also are of this Sort of Particles, *above, about, after, against, among or amongst, before, behind, beneath or below, between or betwixt, beyond, into, upon, out or out of, over, till or until, unto, toward, under, within, without.*

Q.

Chap. 4. §. 3. *Of Particles.* 71

Q. Are not these Particles used in a *different Signification* in some Places, to what they are in others?

A. Yes; as, *of* sometimes signifies *with*; as, *he died of Hunger*; or, *concerning*, as, *a Treatise of Virtue*; or, *among*, as, *of five Horses four were blind*; or, *from*, as, *South of Windsor*. But this Variety in their Signification is easily understood by common *Conversation*.



§. 3. *Of the third Sort of Particles.*

Q. YOU said, in the second Part of this Grammar (*pag. 39.*) that there were many *Compound Words* made, by having some of this second Sort of Particles put to their *Beginning*, which are they that are so put?

A. They are these *English*, *a, be, for, fore, mis, over, out, un, up, with*; these *Latin*, *ab* or *abs, ad, ante, circum, con, contra, de, dis, di, e* or *ex, en, enter, extra, in, intra, ob, per, post, pre, pro, præter, re, retro, se, sub, subter, super, trans*; and these *Greek*, *a, amphi, anti, bypther, hypo, meta, peri, syn*.

These (except *for, over, out, up, with*) are never used but in *Composition*.

For their Signification, see *Appendix, Chap. 5.*

Q. Which Words are of the *third Sort* of Particles?

A. All those that *join together Sentences*, and shew their *Relation to, or Dependence on,*
one

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one another ; as, *and, also, so, as, nor, neither, but, unless, nevertheless, however, otherwise, if, save, except, tho', altho', whereas, since, likewise, thereupon.*

Particles of the third Sort are by the *Latin Grammar* call'd *Conjunctions*.



PART IV. Of SENTENCES

Q. **W**HAT doth *this Part* of Grammar teach ?

A. This Part teacheth to *join Words* rightly together in a *Sentence*.

Q. What is a *Sentence* ?

A. A Sentence is either *Single* or *Compound*: A *single* Sentence expresses some Thought of the Mind, and has but *one Affirmation* with *one Name* (*) which is the *Subject* of that Affirmation ; as, *a Lie is abominable*: A *compound* Sentence is made of *two* or *more single* Sentences joined together, by some of the *third Sort of Particles*, or by *who, which, or that* ; as, *Peter* died, *and* so did *John, who* were good Boys.

(*) By this you are not to understand that a single Sentence contains only one Affirmation and its Name, and no other Words,

§. I. Construction of Names. 73

Words, for there are few such Sentences ; thus, *John spent his Time Yesterday at School very diligently,* is a single Sentence.



§. I. The Construction of Names and Affirmations.

THIS Part of Grammar which treats of Sentences, or the Construction of Words, is by the *Latin* Grammar called *Syntax*, from *συντάσσω*, to set in order.

Q. Where must the *Name*, of which something is affirmed, be placed?

A. Before the Affirmation ; as, *I write ; the Book is read.*

Q. Must it always be placed before the Affirmation ?

A. When a *Question* is asked, or something said *conditionally*, and *if* left out, it is placed *between* the helping Affirmation and the other ; as, does *he* write well ? Had *he* asked : Or if *two helping* Affirmations be used, and *if* understood, the Name is placed *between the helping* Affirmations ; as, could *I* have gone, for if *I* could have gone.

If *if* be expressed, the Name is first ; as, if he had asked.

Q. Is not the Name sometime placed *after* the Affirmation ?

A. When something is *commanded*, or when *it* or *there* come before the Affirmation, it is placed *after* the Affirmation ; as, *read ye* * ; *it was John ; there died* a Man.

* Or, for *read ye*, we say *do ye read*.

H

When

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When we *command* or *grant* in the *second* Person we often omit the *personal Name* ; as, *read*, for *read thou* : In *other* Persons *let* is used before the *following State* of the *Personal Names* ; as, *let him read*.

Q. Is not the Name sometime set *after* the Affirmation, when there are none of the foregoing Considerations ?

A. Yes ; in *Verse* frequently, and sometime in *Prose* ; as, then died the *King*.

Q. Have all *Affirmations* a Name before them as their Subject ?

A. Yes ; every Affirmation, except it *command* or have *to* before it, must have a Name, or something supplying its Place, expressed in the Sentence, which will answer to *who*, or *what*, put before it ; as, *John came* to School, and *said* his Lesson.

Who came ? *John*. Who read ? *John*.

Q. Is the Word which is the Subject of the Affirmation *always* a Name ?

A. No ; whatever will answer to the Question *who* or *what*, may be the Subject of the Affirmation : And that may also be an *Affirmation* with *to* before it, or *Part* of a Single or Compound Sentence ; as, *to read*, is useful ; *to practise Virtue*, is commendable ; *to love God*, and *hate our Brother*, is impossible.

What is useful ? To read. What is commendable ? To practise Virtue. What is impossible ? To love God and hate our Brother.

This, by the *Latin Grammar*, is called the *Nominative Case* to the Verb.

To before an Affirmation is generally expressed by the *Infinitive Mood* in *Latin*.

Q.

§. I. Construction of Names. 75

Q. Is not the Affirmation guided some way by its Name?

A. Yes; the Affirmation must be of the same Number and Person that the Name is; as, *I write, thou writest, he writeth; we, ye, or they write.*

Q. Must the Affirmation be always of the same Number with its Name?

A. If there be two Names the Affirmation must be Plural, tho' they be both Singular; as, the King and the Queen are happy: And, if the Name signify more than one in the Singular, the Affirmation may be either Singular or Plural; as, the Mob is unruly, or the Mob are unruly.

Sometime we find the Affirmation put in the Singular Number after two Names; as, his Justice and Goodness was great: But then it is understood in the first Sentence; as, his Justice was great, and his Goodness was great.

Q. Is the Ending of the Affirmation always changed according to the Person of its Name?

A. No; if it command, or have you or if, that, though, altho', whether, and sometime other Particles before it, it is not changed; as, read; you read; if thou read; if he read.

Q. Do not Affirmations that signify doing, require a Name after them?

A. Yes; which signifies the Thing to which the Action of the Affirmation immediately relates, and answers to the Question whom or what; and, if a personal Name, is put in the following State; as, I read a Book. I saw him.

Here Book and him are the Words wherein the Action of the Affirmations, read and saw, terminate; and answer to

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the Question *whom* or *what*; as, What read I? A Book. Whom saw I? Him.

Q. Have *all* Affirmations a Name after them?

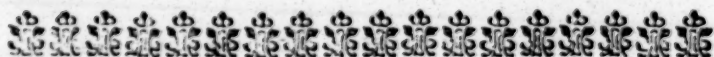
A. If the Action of the Affirmation extend not to another Thing, it has not; and this may be known by its making Nonsense, if *it* be put after it; as, *I sit, I stand, I grieve.*

Thus *I grieve it*, is Nonsense.

These Affirmations are called *Verbs Neuter*, by the *Latin Grammar*.

Q. May *two Affirmations* come together?

A. When *two Affirmations follow* one another, the Particle *to* must go *between* them; as, *I love to read*: Except the first be some of the *helping Affirmations*, or these *let, bid, dare, help*; as, *I did hear; let him write.*



§. 2. *The Construction of Qualities.*

Q. **W**HERE are the *Qualities* most placed?

A. *Qualities* are generally placed *before the Names* they belong to; as, *good Boys, good Girls*: Unless an *Affirmation* be *between* the Quality and the Name, and then *either* the Quality or Name may be *first*; as, *happy is the Man, or the Man is happy.*

The Quality is rarely set after the Name in *Prose*; but 'tis beautiful and harmonious in *Verse*; as, *hail Bard divine!*

Q. If *two* or more *Qualities* belong to one Name, where are they placed?

A.

§. 3. *Construction of Particles.* 77

A. When there are *more* Qualities than one they generally come *after* the Name ; as, a Man *very wise* and *valiant* :

Tho' we also say, a *very wise* and *valiant* Man.

Or, if there be but *one* Quality with some *other* Words *depending* on it, 'tis generally *after* the Name ; as, a Man *skilful in many Things*.

A *Quality* with the *Words depending* on it may be taken for *one* Quality, or a *Name* with a *Quality* and the *Words depending* on it may sometime be taken for *one* Name ; as, *John is a Man skilful in many Things* ; where *skilful in many Things* may be taken for a *Quality*, or a *Man skilful in many Things* for a *Name*.

Q. Where are the Qualities *a*, *an* and *the* to be placed ?

A. Immediately *before* the *Name* ; as, *a Man*, *the King* ; unless there be *another* *Quality*, and then 'tis usually placed *between* them and the *Name* ; as, *a good Man*.



§ 3. *The Construction of Particles.*

Q. **Y**OU said there are three Sorts of *Particles*, where are the *first* Sort placed in a Sentence (*y*) ?

H 3

A.

(*y*). Pag. 68. Sect. 1.

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A. They are generally placed *after the Affirmation*, whose Manner they express, but *before Qualities*; as, *George acts wisely*; *George is very brave*.

Q. Where are the *second* Sort placed (x)?

A. They must be placed *between* the Words, whose Relation and Dependence they express; *O God!* the Memorial *of* thy Love *to* Man *from* the Creation should be recorded *with* Thankfulness *by* us.

Q. Where are the *third* Sort of Particles to be placed (a)?

A. They must be placed *between* the two Propositions or Sentences, which they unite; as, The Counsels of God are unsearchable; *for* his Ways are not our Ways, *nor* his Thoughts our Thoughts; *but*, *as* the Heavens are higher than the Earth, *so* are his Ways higher than our Ways, *and* his Thoughts than our Thoughts.

(x) Pag. 70. Sect. 2.

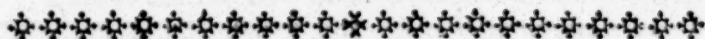
(a) Pag. 71. Sect. 3.



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APPENDIX
TO THE
English Grammar.



CHAP. I.
Of ACCENT *and* EMPHASIS.

§. I. *Of* Accent.

Q. **W**HAT mean you by reading with
a proper Accent?

A. I mean the pronouncing of some *one*
H 4 Syllable

Syllable, whether long or short (*), with a stronger *Force* or *Stress* of the Voice, than the rest of the Syllables in the same Word; as, *ágent* (a), *áccent*, *accépt*, *accépted*, *acceptátion*.

(*) The *Time* of pronouncing Syllables (with Rules to know which are long or short) called *Quantity*, was explained in the first Part of *Grammar*, Chap. 1. and therefore need not be repeated here.

Q. Can you give me no *Directions* for pronouncing Words with the *proper Accent*?

A. You may take this for a *general Observation*, That it is the Custom of the *English* to remove the *Accent* far from the last Syllable: But, the better to prevent Mistakes in accenting, consider whether your Word hath *two*, *three* or *more Syllables* in it.

Q. If it be a Word of *two Syllables*, where must the *Accent* be placed?

A. Most Words of *two Syllables* have the *Accent* on the *first Syllable*; as, *á-gent*, *áccent*.

Q. What *Exceptions* have you to this Rule?

A. *Compound Words*, the first Syllable being a *Preposition*, i. e. one of the second Sort of Particles (b), or Words which have the *first Syllable* pronounced *short* and the second *long*, have the *Accent* on the *second Syllable*; as, *con-fórm*, *cha-stíse*.

Note, If an *additional Ending* be put to a Word of one Syllable; or if the *first Syllable* be *long*, and the *second short*; the *Accent* must be on the *first Syllable*; as, *árm-ed*, *á-pron*.

Q. If it be a Word of *three Syllables*, where must the *Accent* be placed?

A.

(a) Chap. 2. Sect. 2. N. 1.
(b) Chap. 5.

A. Most Words of *three Syllables* have the *Accent* on the *first* ; as, *brá-ve-ry*, *brí-be-ry*.

Q. What *Exceptions* have you to this Rule ?

A. *Compounds* or *Derivatives* (c), which are made from Words of *two Syllables*, by having a Syllable put either to the *Beginning* or *End*, keep the *Accent* on the *same Syllable*, that it was on in the Word of *two Syllables* ; as, *Al-mighty*, *A-máze-ment*, *com-prehénd*, *con-descénd*.

Q. If it be a Word of *more* than *three Syllables*, where must the *Accent* be placed ?

A. Most Words of *more than three Syllables* have the *Accent* on the *last but two* ; as, *A-bí-li-ty*, *Ab-di-cá-ti-on*, *Ab-bre-vi-á-ti-on*, *Co-es-sen ti-á-li-ty*, *In-com-pre-hen-si-bí-li-ty*.

Q. What *Exceptions* have you to this Rule ?

A. A good *many* Words of *four Syllables* have the *Accent* on the *first Syllable*, and *some* on the *last*, or *last but one* ; from *some* of which come Words of *five Syllables*, which mostly keep the *Accent* where it was before ; as, *ár-bi tra-ry*, *ár-bi-tra-ri-ly* ; *Ma-the má-tics*, *ma-the-má-ti-cal* ; *mis-un-der-stánd*, *Mis-un der-stánd-ing*.

Note, No common Word of above *five Syllables* has the *Accent* on the *two last Syllables*.

Some Words of *six* or *seven Syllables* have *two Accents*, one on the *first*, and the other on the *last but two* ; but the *latter* is of the greater *Stress*, as the *principal Accent* ; as, *Jú-sti-fi-cá-ti-on*, *ún-phi-lo-só-phi-cal*.

For *Examples* and *Exceptions* to each of these *Rules*, see the *Tables* in the *Spelling-Book* ; which, being disposed according to the *Accent*, will, I think, bring a *Learner* sooner to place the *Accent*

(c) Grammar, Pag. 37. Rule 6 and 7.

Accent right upon Words, than the best Rules that can be given, without practising him therein.

Q. Are not some Words *distinguished* from others of different *Signification*, only by the *Accent*?

A. Yes, some *Names* and *Affirmations*; by placing the Accent on the *first* Syllable in the *Names*, and on the *last* in the *Affirmations*; as, in the following Examples.

<i>Names.</i>	<i>Affirmations.</i>
<i>An</i> A'ccent	<i>to</i> accént
<i>A</i> Cément	cemént
Cóllect	colléct
Cómpact	compáct
Cómpound	compóund
Cónduct	condúct
<i>The</i> Cónfines	<i>He</i> confines
<i>A</i> Cóncert	<i>to</i> concért
Cónfort	confórt
Cóntest	contést
Cóntract	contráct
Cónvert	convért
Désert	desért
I'ncense	incénse
O'bject	objéct
Présent	présént
Próject	projéct
Rébel	rebél
Récord	recórd
Résuse	refúse
Súbject	subjéct
Tórmént	tormént
Tránsport	transpórt

Name

Chap. I. §. 2. Of Emphasis. 83

Names, derived from these Affirmations, are accented as they are ; as, to *colléct*, a *Colléctor*, *Colléction* ; to *objéct*, an *Objéction*.

These also are distinguished by the Accent ; *Aúgust*, the Month, *augúst* noble ; *ábsent* distant, to *absént* ; an *A'ttribute*, to *attribúte* ; to *cónjure* as Magicians, to *conjúre*, charge strictly ; a *Désert*, WilderNESS, *Desért*, Merit ; a *Minute* of Time, *minúte*, small ; *fréquent* common, to *frequent*.



§. 2. Of Emphasis.

Q. **W**HAT mean you by *Emphasis* ?

A. As that *Force* or *Stress* of the Voice, which is laid upon a particular *Syllable* in a *Word*, is called *Accent* ; so that, which is laid upon a particular *Word* in a *Sentence*, is called *Emphasis*.

Q. How is the *Emphasis* to be *placed* on a *Word* ?

A. To place the *Emphasis* properly upon a *Word*, is to pronounce *that Word* with a peculiar *Stress* or *Strength* of Voice, above the rest ; which gives *Force*, *Spirit* and *Beauty*, to the whole *Sentence* : And this *Stress* is to be laid on that *Syllable* (if it be a *Word* of more than one *Syllable*) on which the *Accent* is.

Q. How shall I know on *which Word* in a *Sentence* to place the *Emphasis* ?

A. In all *Sentences*, consider what is the *chief Design*, or *Meaning*, of the *Writer* ; for every

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every Word that shews or expresses such *Design*, is an *Emphatical Word*, or one whereon the Emphasis is to be placed ; as, Are you going to *London* ?

London, or the Place you are going to, being the chief Thing I want to know by this Sentence, is the *Emphatical Word* ; and the *first Syllable* in *London*, being that whereon the *Accent* is placed, must here be pronounced with a more than ordinary *Stress* or *Emphasis*.

If *two* Words be set in *Opposition* to each other, and *one* of them pronounced with an *Emphasis*, the *other* must be *so* too ; as, If *they* run, *we* will run ; for *our* Feet are as good as *theirs*.

Here *they*, *we*, *our*, *theirs*, are *Emphatical Words*.

Emphatical Words are distinguished in several Books, by being printed in *Italic* ; and in some by beginning them with a *Capital*, or great Letter.

You may observe here (as it was forgot in the proper Place) that *Capitals* must *not* be writ in the *Middle* of Words, or among small Letters ; but only at the *Beginning* of Words, on the following Accounts :— At the *Beginning* of any *Writing* or *Verses* in Poetry ; and immediately after a *Period* or *Colon* : At the *Beginning* of all *Proper Names* ; *National Qualities*, or such as are attributed to *God* ; Words of special *Note*, or very *Emphatical* ; as, *John* ; *English* ; *Almighty* ; *King* of the *Country*.

If any *Passage* of an Author, or what has been said by ourselves or others, be *repeated* in
the

Chap. I. §. 2. *Of Emphasis.* 85

the same Words ; it must begin with a Capital, tho' it be not immediately after a Period or Colon ; as, *Jesus* said, *Follow me.* The Personal Name *I*, and the Particle *O*, must be Capitals. It is usual now to begin every Name (Common, as well as Proper) with a Capital : But, in my opinion, it is unnecessary, and hinders that remarkable Distinction intended by Capitals.

Q. Is the observing the Emphasis of any great Use ?

A. *Yès* ; A Speaker, that would move his Hearers, must be (or at least seem) moved himself with what he says : But, by speaking *without* any Emphasis, you will appear either *not to understand*, or to be *unconcerned* about, what you utter, and so render it *obscure* or *unaffecting* ; and, by placing it upon a *wrong* Word you will (at least obscure, but) often *change* the *Meaning* of your Sentence, and make your Intention appear quite different to what you designed it, as will appear by this

Sentence ; ¹*Will* ²*you* ³*ride* ⁴*to London* ⁵*To-day* ?

1. If the Emphasis be laid on *will* ; the Answer may be, Yes ; in spite of all you can say or do.

2. If upon *You* ; the Answer may be, No ; but my Brother will.

3. If upon *ride* ; the Answer may be No ; I will walk.

4. If upon *London* ; the Answer may be, No ; I will ride into the Country.

5. If upon *To day* ; the Answer may be, No ; will go To-morrow.

In Reading, beside pronouncing your Words with a proper Accent and Emphasis, you must observe to deliver the *whole* Sentence with an *easy, unaffected Tone* or *Cadence*, suitable to the Subject: To do this, imagine yourself in the Author's Place, and endeavour to speak every Thing with the same Spirit, that it may be supposed he writ: Or, read, as if it were not the Work of another Person; but what your Mind immediately dictated to you, and so as you would deliver it in Conversation.

Learners may soonest be cured of any canting, affected Tone, by mimicking them.



C H A P. II.

Of STOPS and MARKS.

§. I. Of Stops.

Q. **W**HAT is the *Use* of *Stops*?

A. Stops are used to shew what Distance of *Time* must be observed *between Words*, in *reading*: And they are so absolutely necessary, to the better Understanding of what we read or write; that, without duely observing them, all *Speech* or *Writing* would be
confused

confused, and often liable to many Misconstructions.

Q. Which are the Stops?

A. These six; a *Comma*, *Semicolon*, *Colon*, *Period*, *Interrogation* and *Admiration*. A *Comma* stops the Reader while he may say, *one*; a *Semicolon*, *one two*; a *Colon*, *one two three*; a *Period*, *Interrogation* or *Admiration*, *one two three four*.

Q. What are the *Characters* that denote these Stops or Pauses in reading?

A. The *Characters* for Stops are these:

1. A *Comma* is like an inverted *c* placed at the Bottom of a Word, thus (,).

2. A *Semicolon* is a *Comma* with a Point over it, thus (;).

3. A *Colon* is two Points, thus (:).

4. A *Period* is a single Point at the Bottom of a Word, thus (.).

5. A Note of *Interrogation*, thus (?).

6. A Note of *Admiration* or *Exclamation*, thus (!).

Q. Pray give me a short Account of each of these Stops; and first of a *Comma*, where it is used?

A. A *Comma* is properly used *between the smallest Members* of a Sentence, in each of which *Members* is an *Affirmation* with its Name, either expressed or understood; as, *The Miser becomes deaf to the wretched, estranges himself from the agreeable, learns Hardness of Heart, disrelishes every Thing that is noble, and terminates all in his despicable self.*

It is used *between Words of the same Kind,*

when several of them come together ; whether Names ; as, *Grammar treats of Letters, Syllables, Words and Sentences* : Or, between Qualities ; as, *John is a modest, prudent, virtuous Man* : Or, between Affirmations ; as, *John reads, writes, studies much, and converses with learned Men* : Or, between the first Sort of Particles ; as, *John behaves modestly, prudently, and virtuously*.

In each of these, or the like Sentences, there is an Affirmation and its Name understood ; as, *Grammar treats of Letters, Syllables, Words and Sentences, being expressed at length would be, Grammar treats of Letters, Grammar treats of Syllables, Grammar treats of Words, and Grammar treats of Sentences* : So *John is a modest, prudent, virtuous Man, would be, John is a modest Man, John is a prudent Man, and John is a virtuous Man* : Also, *John reads, writes, studies much, and converses with learned Men, would be, John reads much, John writes much, John studies much, and John converses with learned Men* : And, *John behaves modestly, prudently and virtuously, would be, John behaves modestly, John behaves prudently, and John behaves virtuously*.

A Comma is also often used for a Parenthesis, especially when the included Part is but short ; as, *his Reasons, in my opinion, are well grounded*.

If the Sentence be very short, or some of the third Sort of Particles be used between the Members, the Comma is frequently omitted ; as, *Alexander conquered Asia and established the Monarchy of the Greeks*.

Q. Where is a Semicolon used ?

A.

A. A Semicolon is properly used to *distinguish the compound Members of a Sentence.*

By a *compound Member* is meant such a one as *contains*, at least, *two simple Members*; and therefore, when a Sentence can be divided into several Members of the same Degree, which are again divisible into other simple Members, the former are to be separated by a Semicolon; as, *If Fortune bear a great Sway over him, who has nicely stated and concerted every Circumstance of an Affair; we must not commit any thing without reserve to Fortune, lest she have too great hold of us.*

It is not necessary that *all* the Members divided by a Semicolon be *compound*: For upon dividing a Sentence into great and equal Parts, if *one* of them be *compound*, all the *other Parts* of the *same Degree* must be distinguished by a Semicolon; as, *whoever is overtaken with Poverty; the same will find, that Coldness, Contempt, and Injuries are not far behind.*

Thus in a Sentence where, the *whole* going *before*, the *Parts* follow *after*; as, *The Parts of Grammar, are four; Letters, Syllables, Words and Sentences.*

Sometime *Members* that are *opposite* to each other, but relate to the same Affirmation, are *separated by a Semicolon*; as, *John's Modesty, Robert's Impudence; John's Learning, Robert's Ignorance; John's Piety, Robert's Villainy, manifestly appeared.*

Q. Where is a *Colon* used?

A. A Colon is used *before a supernumerary Member of a Sentence* (*i. e.* such a Member as

has a Dependence on what goes before, tho' what goes before has a compleat Sense independent hereon); as, *The Augustan Age was so eminent for good Poets, that they have served as Models to all others: yet did it not yield any good tragic Poets.*

The supernumerary Member is generally distinguished by some of the third Sort of Particles being before it, such as *notwithstanding, however, but, except that, unless, in as much, as, yet, since, otherwise, &c.*

The following Proposition marks the Office of the Colon, and wherein it differs from a Semicolon, more precisely.

A Colon serves to distinguish those compound Members of a Sentence, which may be divided into other Members; whereof one, at least, is compound.

Thus in the Sentence, *As we cannot discern the Shadow moving along the Dial-Plate, so the Advances we make in Knowledge are only perceived by the Distance gone over; where the two Members being both simple, are only separated by a Comma: In this, As we perceive the Shadow to have moved, but did not perceive it moving; so our Advances in Knowledge, in that they consist of such minute Steps, are only perceivable by the Distance; where the Sentence being divided into two equal Parts, and those compound ones, since they include others; we separate the former by a Semicolon, and the latter by Comma's: But in this, As we perceive the Shadow to have moved along the Dial, but did not perceive it moving; and it appears the Grass has grown, tho' nobody ever saw it grow: So the Advances we make in Knowledge, in that they consist of such minute Steps, are only perceivable*

perceivable by the Distance. Here the Advancement in Knowledge is compared to the Motion of a Shadow, and the Growth of Grass; which Comparison divides the Sentence into two principal Parts: But since what is said of the Movement of the Shadow, and the Growth of Grass, contains *two simple Members*, they are to be separated by a Semicolon; consequently a *higher Pointing* is required to *separate* them from the *other Part* of the Sentence, which they are opposed to: And this is a *Colon*.

The Semicolon and Colon are frequently, tho' improperly, used indifferently for each other.

When the *Members*, or *Period*, are long, we point higher than when short; using the Semicolon for a *Comma*, the Colon for the Semicolon, &c.

Q. Where is a *Period* used?

A. A *Period*, or *full Stop*, is used at the Conclusion of a Sentence, when the *Sense* is fully compleated; as, *God is the chiefest Good*.

Q. Where is a *Note of Interrogation* used?

A. A *Note of Interrogation* is used when a *Question* is asked; as, *What shall I do?*

Q. Where is a *Note of Exclamation* used?

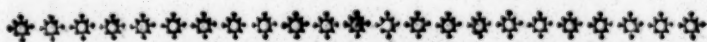
A. A *Note of Exclamation*, or *Admiration*, is used when we express something as in a *Surprize* or *Passion*; as, *O base Man!*

The *Voice* must be raised in pronouncing of Sentences where this *Note* is used.

If several *Interrogations* or *Exclamations* come together, the *Pause* at each, except the last, should be no more than at a *Colon*: as, *What have I done; What have I deserved; What's my Fault?*

Beside these *Stops*, we want one, when we use *Words* of a *contrary Signification*, to what we would be understood; as, *He's an honest Fellow*; meaning

a Knave: Which might be well express'd by *this Mark* (i).



§ 2. Of *other* Marks or Characters.

Q. **W**HAT other Marks or Characters are there, beside these Stops, used in Writing or Printing?

A. These following:

- | | |
|---------------------------------------------------|--|
| 1. An Accent ' 8. Crotchets [] | |
| 2. Breve [˘] 9. Quotation " | |
| 3. Circumflex [^] 10. Index [℥] | |
| 4. Hyphen - 11. Asterism * | |
| 5. Apostrophe ' 12. Obelisk † | |
| 6. Caret [^] 13. Section § | |
| 7. Parenthesis () 14. Paragraph ¶ | |

Q. Pray give me a short Account of each of these Marks or Characters?

A. 1. *An Accent*, set over a Vowel, shews that the Syllable, it is placed over, must be pronounced with greater *Stress* than the rest of the Syllables in the same Word; as, *A'gent*, *accépt*, *accépted*, *Acceptátion*.

2. *A Breve*, set over a Vowel, signifies that that Syllable is to be pronounced *short*; as, *bent*, *Bénéfit*.

3. *A Circumflex*, (or *this Mark* —) set over a Vowel signifies that that Syllable must be pronounced *long*; as *Euphrátes*, *Euphrātes*.

Note, The *Accent*, *Breve* and *Circumflex*, are *not marked*, except in *Grammars*, *Dictionaries*, &c. for a Guide to Learners.

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4. A *Hyphen* is used at the *End* and *Beginning* of *Lines*, when a *Word* is *parted*; Part being at the *End* of the first, and the *Remainder* at the *Beginning* of the second *Line*.

In *Writing*, these *Parts* of *Words*, that begin or end *Lines*, must be entire *Syllables*; the *Word* being divided according to the *Rules* of *Spelling*.

It is also used to *connect* two *Words* into one *Compound*; as *Male-Administration*.

This Mark is also sometime placed *over* a *Vowel*, to supply the Place of *m* or *n*, and then it is called a *Dash*; as, *Gramar*, instead of *Grammar*.

It is also used when some *Letters* are purposely *left out*, and then 'tis called *Ellipsis*; as, *K--g G--ge*, for *King George*.

5. An *Apostrophe* placed at the *Head* of *Letters* signifies that *some* one or more are *left out* for a quicker *Pronunciation*; as, *lov'd*, for *loved*; *I'll*, for *I will*; *sha'n't*, for *shall not*.

6. A *Caret* is writ *under* a *Line* where a *Letter*, *Syllable*, *Word* or *Sentence*, writ *over*
the *Line*, must be *taken in*; as, *Keep ^{no} a bad Company*.

7. A *Parenthesis* includes *Words*, that *explain* or *enlarge* the *Sense* of a *Sentence*; tho' the *Words* so included may be *either put in or left out*, and the *Sentence* be still compleat; as, *Not a few there are, who (provided they may save their Bodies) never care what becomes of their Souls*.

Here,

Here, Not a few there are, who never care what becomes of their Souls, is a compleat Sentence, if, provided they may save their Bodies be left out ; and therefore it must be included in a Parenthesis.

That, which is included in a *Parenthesis*, must be pronounced with a different Tone from the rest of the Sentence.

Long or frequent *Parentheses* should be avoided, because they render our Discourse less clear, uniform and agreeable ; and make *Verse* like *Prose*.

8. *Crotchets* (by some called *Brackets*) have something of the Nature of a *Parenthesis*, being used to inclose Words which are inserted for an *Explanation* of some Words before ; as, He that forsaketh not House or Land, [i. e. that will not part with any worldly Hope or Possession, rather than do any thing contrary to Christ's Commands] is not worthy of Christ.

Crotchets are also used to inclose References at length to some Passage in an Author ; as, [See *Guardian*, 2d Vol. No. 135.]

9. A *Quotation* is put at the Beginning of Words or Lines, cited out of an Author in his own Words ; as, " A good Conscience is to the Soul, what Health is to the Body: It preserves a constant Ease and Serenity within us ; and more than countervails all the Calamities and Afflictions, which can possibly befall us."

This Mark (") is placed at the End of the Passage quoted.

10. An *Index* signifies that Passage to be very remarkable against which 'tis placed.

11. An *Asterism* guides to some Remark in the Margin, or at the Foot of the Page.

Several

Chap. 2. §. 2. Of *other* Marks, &c. 95

Several Asterisms together signify there is something *wanting* or *immodest* in that Passage of the Author.

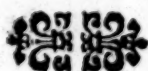
12. *An Obelisk* (as well as the Asterism) is used for *References* to the *Margin*.

References are also made by *parallel Lines*; as (II) (III): Or by *Letters* or *Figures*, &c. included within a Parenthesis, or set above the Line; as (a) or ^a; (b) or ^b; (1) or ¹; (2) or ².

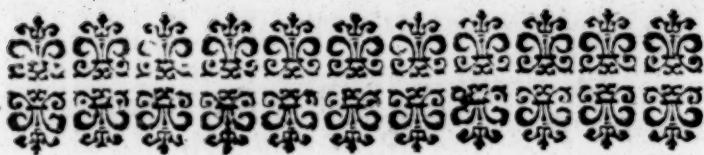
13. *A Section* is used in *subdividing* a Chapter into less Parts.

It is also often used for a *Reference*.

14. *A Paragraph* is chiefly used in the Bible; and signifies the *Beginning* of a *new Subject* or *Matter*: Or, a *Paragraph* is used in *subdividing* Chapters or Sections into less Parts.



C H A P.



CHAP. III.

A TABLE of the most usual ABBREVIATIONS or CONTRAC- TIONS of Words.

BY ABBREVIATION of Words is meant the setting a *Part* (as one or more Letters, &c.) of a Word with a Period after it for the *whole* Word ; as in these following.

§. I.

A. or *Answ.* Answer.

A. B. or *B. A.* Batchelor of Arts.

Abp. Arch-bishop.

Acct. Accompt.

A. D. *Anno Domini*, i. e. in the Year of our Lord.

Admrs. Administrators.

A. M. *Anno Mundi*, i. e. in the Year of the World.

A. M. or *M. A.* Master of Arts.

A. R. *Anna Regina*, i. e. Queen *Anne* ; or, *Anno Regni*, i. e. in the Year of the Reign.

As.

Chap. 3. §. 1. Of Abbreviations. 97

Ast. P. G. C. Astronomy Professor of Gresham College.

Bart. Baronet.

B. D. Batchelor in Divinity.

Bp. Bishop.

B. V. M. Blessed Virgin *Mary*.

Berks. Berkshire.

Bucks. Buckinghamshire.

C. In Number 100.

C. G. C. *Corpus-Christi* College.

Cent. *Centum*, i. e. an Hundred.

Chap. Chapter.

Cl. Clerk, or Clergyman.

Co. County, or Company.

Col. Colonel, or *Colossians*.

C. S. *Custos Sigilli*, i. e. Keeper of the Seals.

C. P. S. *Custos privati Sigilli*, i. e. Keeper of the Privy Seal.

Cr. Creditor.

C. R. *Carolus Rex*, i. e. King *Charles*.

D. Duke, Duchy, Ducheſs, *Denarii*, i. e. Pence.

D. D. Doctor in Divinity.

Dr. Doctor, Debtor, or dear.

Do. Dit. or *Ditto*. The ſame.

Dep. Deputy.

Devon. Devonſhire.

E. Earl.

Eſq. Eſquire.

e. g. or *ex gr.* *exempli gratia*, i. e. as for Example.

Exon. *Exotet* by the Hand

Exr. Executor.

K

F. R. S.

F. R. S. Fellow of the Royal Society.

Gent. Gentleman.

G. R. *Georgius Rex*, i. e. King George.

Hants. Hampshire.

Hon^{ble}. Honourable.

H. S. E. *Hic situs est*, i. e. Here lies.

Ibid. *Ibidem*, i. e. in the same Place.

Id. *Idem*, i. e. the same.

i. e. *id est*, that is.

J. H. S. *Iesus Hominum Salvator*, i. e.

Iesus the Saviour of Men.

I. N. R. I. *Iesus of Nazareth*, (*Rex* or) King of the Jews.

J^{no}. John.

K. King.

Kt. Knight.

Ld. Lord.

L. *Libræ*, i. e. Pounds.

L. C. J. Lord Chief Justice.

Ldp. Lordship.

L. L. D. or *J. D.* Doctor of Laws.

M. D. *Medicinae Doctor*, i. e. Doctor of Physic.

Mr. Master.

Mrs. Mistress.

M. S. Manuscript *MSS.* Manuscripts.

N. B. *Nota bene*, i. e. mark well.

N. S. New Style.

O. S. Old Style.

Oxon. Oxford.

Obs. Obedient.

Pr. Per. By.

Pr. Cent. By the Hundred.

P. S. Postscript.

Philom.

Chap. 3. §. 1. Of Abbreviations. 99

Philom. *Philomathes*, i. e. a Lover of Learning.

Q. Queen, or Question.

q. d. *quasi dicat*, i. e. as if he should say.

R. *Rex*, or *Regina*, i. e. King or Queen.

Recd. Received.

Revd. Reverend.

R. S. S. *Regiæ Societatis Socius*, i. e. Fellow of the Royal Society.

Rt. Wpful. Right Worshipful.

Seet. Section.

S. or *St.* Saint.

S. S. T. P. *Sacro-sanctæ Theologiæ Professor*, i. e. Doctor of Divinity.

Sol. Solution.

V. D. M. *Verbi Dei Minister*, i. e. a Minister of God's Word.

v. *Vide*, i. e. see, or Verse.

Viz. *Videlicet*, that is to say.

Ult. *Ultimus*, i. e. the last.

Wilts. Wiltshire.

X^{rs}. Col. Cam. *Christ's College*, Cambridge.

Ye. The. *Yr.* Your.

&c. *Et cætera*, and the rest.

7ber. or *Sept.* September.

8ber. or *Oct.* October.

9ber. or *Nov.* November.

10ber. or *Dec.* December.

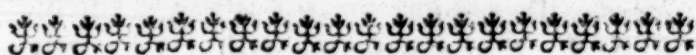
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Use

Use not Contractions, except in private Affairs, or where it would be ridiculously singular to write at length, as Mr. for Master ; because they are often puzzling to others, and argue Disrespect, if used to Superiors.



§. 2. Of Numeral Letters and Figures.

1	or I.	One,
2	II.	Two.
3	III.	Three.
4	IV.	Four.
5	V.	Five.
6	VI.	Six.
7	VII.	Seven.
8	VIII.	Eight.
9	IX.	Nine.
10	X.	Ten.
11	XI.	Eleven.
12	XII.	Twelve.
13	XIII.	Thirteen.
14	XIV.	Fourteen.
15	XV.	Fifteen.
16	XVI.	Sixteen.
17	XVII.	Seventeen.
18	XVIII.	Eighteen.
19	XIX.	Nineteen.
20	XX.	Twenty.
30	XXX.	Thirty.
40	XL.	Forty.

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50	L.	Fifty.
60	LX.	Sixty.
70	LXX.	Seventy.
80	LXXX.	Eighty.
90	XC.	Ninety.
100	C.	One Hundred.
200	CC.	Two Hundred.
300	CCC.	Three Hundred.
400	CCCC, or CD.	Four Hundred.
500	D, or ID.	Five Hundred.
600	DC.	Six Hundred.
700	DCC.	Seven Hundred.
800	DCCC.	Eight Hundred.
900	DCCCC.	Nine Hundred.
1000	M, or CIO.	One Thousand.
1746	M.DCC.XLVI.	One Thousand Seven Hundred and Forty-six.

M stands for a Thousand, because 'tis the first Letter of *Mille*; which *M* was formerly writ *CIO*, the half of which is *ID* or *D*: And *C* the first Letter of *Centum* an Hundred, was writ *E*, the half of which is *L* for 50: And *X* denotes 10, because 'tis made of two *V*'s or twice five; and *V* denotes 5, because the *Roman* Measure of five Ounces was of that Shape.

A less Numeral Letter, set before a greater, takes away from the greater so many as the less is; but being set after the greater, adds so many to the greater as the less stands for; as, IV. is Four, but VI. Six. IX. Nine XI. Eleven. XL. Forty. LX. Sixty. CD. Four Hundred. DC. Six Hundred.



CHAP. IV.

Of the DERIVATION of WORDS.



§. 1. *Of Derivative Names.*

NAMES in *ship* signify *Office, Employment, or Condition*, as, *Kingship*, i. e. the Office of a King; *Partnership*, i. e. the State or Condition of Partners.

Names in *dom* signify *Office or Dominion*, with or without Power; or the *Place* where such Office is held, as *Popedom*, i. e. the Office of a Pope, or Dominions of a Pope.

Names in *rick* also signify the *same*; as, *Bishoprick*.

From *ness* added to the End of *Qualities* come Names signifying the *Essence* of the Thing; as, from *white*, *whiteness*.

Names in *head* or *hood*, signify *State, Condition or Quality*; as, *Godhead, Widowhood*.

From

Chap. 4. §. 2. Of Qualities, &c. 103

From *er* put to the End of Affirmations come Names signifying the Agent or Doer; and from *ing* the Action; as, from *teach*, *teacher*, *teaching*.

Names signifying the Action, &c. are sometime made by adding *ment*, *age* or *ance*; as, *Commandment*, *Tillage*, *Appearance*. Many derived from the Latin end in *ion*; as, *Correction*; and many otherwise; as, *Doctrine*, *Lecture*, &c.



§ 2. Of Derivative Qualities.

From *y*, *ous*, *full* or *some*, added to the End of Names, come Qualities signifying Plenty or Fulness; as, *wealthy*, *joyous* or *joyful*, *troublesome*.

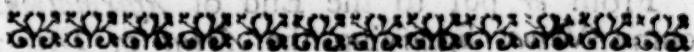
From *less* added to Names come Qualities signifying Want; as, *senseless*.

From *en* added to Names come Qualities signifying the Matter whereof a Thing is made; as, *Golden*: And sometime the Name itself is used as a Quality; as, *a Gold Cup*.

From *ly* or *ish* added to Names come Qualities signifying Likeness, or belonging to; as, *earthly*, *childish*.

Ish put to Qualities lessens their Signification; as, *softish*.

Some National Qualities end in *ic*, and signify of or belonging to; as, *Germanic*.



§. 3. Of Words derived from the Latin.

MOST *English Words of more than one Syllable, or which are not derived from Words of one Syllable, are derived from the Latin, for which observe these General Rules; which may be of use to those that would learn Latin, or that, having learnt it, would retain it, so far as 'tis useful for the understanding English.*

1. Most *English Names ending in nce or cy, come from Latin Words in tia; as, Temperance, Clemency, from Temperantia, Clementia.*

2. Names in *ion* are made *English*, by adding *n*; as, *Question, Religion, from Quæstio, Religio.*

3. Names in *ty*, by putting *ty* for *tas*; as, *Liberty, Charity, from Libertas, Charitas.*

4. Names in *ude*, by changing *o* into *e*; as, *Fortitude, Gratitude, from Fortitudo, Gratitude.*

5. Qualities in *d*, by casting away *us*; as, *rigid, horrid, from rigidus, horridus.*

6. Qualities in *t, n* or *r*, with *e* final, by putting *e* for *us*; as, *mute, supine, obscure, from mutus, supinus, obscurus.*

7. Qualities in *nt*, by putting *nt* for *ns*; as, *latent, vigilant, from latens, vigilans.*

8. Qualities in *al*, by casting away *is*; as, *liberal, general, from liberalis, generalis.*

There

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There are also many Words derived from the *Latin* not reducible to any Rule ; as, *Nature*, *ingenuous*, to *dispose*, from *Natura*, *ingenuus*, *dispono*.



CHAP. V.

*A brief Explanation of the Particles
used in Composition.*

OF these Particles, some are originally *English*, some *Latin*, and some *Greek*.



§. 1. Of the English Particles.

A Knowledge of these Particles will contribute not a little, to the understanding the Signification of many difficult Compound Words, wherein they are used.

A is used for *on* or *in* ; as, *a Foot*, *a Bed*, i. e. *on Foot*, *in Bed* : And sometime is of no Signification ; as, *arise*, or *rise*.

Be sometime signifies *about*, *by* or *nigh*, *for*, *from*, or *in* ; as, *bestir*, *beside*, *bespeak*, *behead*,
betimes,

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betimes, i. e. stir about, by or nigh the Side, speak for, separate the Head from the Body, in time : It also often signifies nothing, or begins Words insignificant without it ; as, *bewitch, begin*.

For denies or deprives ; as, to *forbid, forswear*, i. e. bid a Thing not to be, swear a Thing not true.

Fore signifies *before* ; as, *foresee*, i. e. see before.

Mis signifies *wrong* ; as, *mistake*, i. e. take wrong.

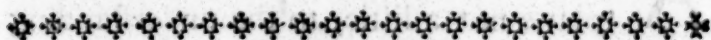
Over signifies *Superiority* or *Excess* ; as, *over-run, over-hasty*, i. e. run faster, too hasty.

Out also signifies *Superiority* ; as, *outrun*.

Un before *Qualities* signifies *not* ; as, *unsound*, i. e. not sound : But before *Affirmations* it signifies *more* ; for it *destroys* or *undoes*, what has been done ; as, *unbind*, i. e. loose a Thing that is bound.

Up signifies *above* ; as, *upside*, i. e. the Side above.

With signifies *against* or *from* ; as, *withstand, with-held*, i. e. stand against, hold from.



§. 2. Of the Latin Particles.

AB and *Abs* signify *from* ; as, to *abuse, abstract*, i. e. to pervert a Thing from its proper Use, to draw away from.

Ad

Chap. 5. §. 2. Of Latin Particles. 107

Ad signifies *to* or *at* ; as, *to adjoin*, i. e. join to.

Ante signifies *before* ; as, *antedate* ; i. e. date before.

Circum signifies *about* ; as, *circumscribe*, i. e. draw about.

Con signifies *with* or *together* ; as, *conform*, i. e. comply with.

Contra (or *counter*) signifies *against* ; as, *to contradict*, *countermand*, i. e. gainsay, disannul a Command.

De signifies *off* or *from* ; as, *deduce*, i. e. infer from.

Dis signifies *not* ; as, *to disagree*, i. e. not to agree.

E or *ex* signifies *out* ; as, *to emit*, *exclude*, i. e. cast out, shut out.

Extra signifies *above* ; as *extraordinary*, i. e. above ordinary.

In mostly signifies *not* ; as, *inhuman*, i. e. not human : Unless in Words writ either *in* or *en* ; as, *engrave* or *ingrave*.

Inter signifies *between* ; as, *interline*, i. e. write between two Lines, *Enter* is sometime used for *inter* in Words derived from the French.

Intro signifies *into* or *within* ; as, *introduce*, i. e. bring into.

Per often signifies *through* ; as, *perforate*, i. e. pierce through.

Post signifies *after* ; as, *Postscript*, i. e. writ after.

Pre (or *præ*) signifies *before* ; as, *pre-engage*, i. e. engage before-hand.

Pro

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Pro (beside many other Senses) often signifies *for* or *forth*; as, *provide*, *produce*, i. e. take care for, bring forth.

Præter signifies *above* or *against*; as *preternatural*.

Re generally signifies *again*; as, *re-enter*, i. e. enter again. Sometime it only enlarges the Signification of the *simple Word*; as, *replete*.

Retro signifies *backwards*; as, *Retrospection*, i. e. a looking back.

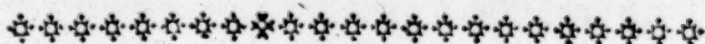
Se signifies *without* or *by itself*; as, *seclude*, *select*.

Sub (or *subter*) signifies *under*; as, *subscribe*, *subterfuge*.

Super signifies *upon*, *over* or *above*; as, *Superscription*, *supernatural*.

Trans often signifies *over* or *beyond*; as, *transgress*, i. e. go beyond: Sometime the *moving* or *changing* from one Place or Thing to another; as, *transplant*, *transform*.

These, *ad*, *con*, *dis*, *ex*, *in*, *ob*, *sub*, often change their last Letter into the Consonant, that the *Word*, to which they are joined, begins with; as, *ac-cept*, *col-lect*, *dis-fident*, *ef-face*, *il-legal*, *op-pose*, *sup-pose*.



§. 3. Of the Greek Particles.

A Signifies *not* ; as, *anonymous*.

Amphi (ἀμφι) signifies *on both Sides* or *about* ; as, *amphibious*.

Anti (ἀντι) signifies *against* ; as *Antagonist*, *Antichristian*.

Ana (ἀνά) signifies *again* ; as, *Anabaptist*.

Hyper (ὑπέρ) signifies *over* or *above* ; as *Hyperbole*.

Hypo (ὑπό) signifies *under* ; as *Hypocrisy*.

Meta (μετά) implies *change* ; as, *metamorphose*.

Peri (περί) signifies *about* ; as, *Periphery*.

Syn (σύν) signifies *with* or *together* ; as, *Syntax*.

Some Particles have *other Significations*, beside these mentioned ; but, they are so seldom used, in *English*, with those Acceptations, I chose to omit them.





C H A P. VI.

Of Tropes and Figures.§ 1. *Of Tropes.*

A TROPE is a Word changed from its proper and natural Signification to another, with which it has some Relation or Connexion.

Tropes are used for *Necessity*, *Emphasis*, or *Decency*: For *Necessity*, when we want plain and proper Words to express our Meaning; for *Emphasis*, when the proper Words we have, are not so comprehensive and significant; for *Decency*, when plain Language would give Offence and *Distaste* to the Reader or Hearer. And therefore,

Tropes are improper and faulty, if they be lavishly crowded into a Discourse; or, if the Relation between them and the proper Word they are used for, be not easy and unforced; or, if they be taken from such Things as are not understood without much Reading or Learning; because in these Cases they obscure the Discourse:
They

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III

They are also *improper*, if their Dignity be not *suit*ed to the Dignity of the Thing, by expressing *more* or *less* than the Thing requires; because then the Expression becomes *harsh* and *ridiculous*: And lastly, they *must not* convey any *lewd* Idea to the Mind; because then they pervert the chief Design of Speech, by *corrupting* the *Morals*. The principal Tropes are these following:

A METAPHOR is a *Simile* or *Comparison*, intended to enforce the Thing we speak of, without the Signs of Comparison: Or, it is when we say one Thing *is* or *does* something else, which it has only some *Relation* or *Likeness* to; as, *God is a Shield to good Men**. *They gape after* [i. e. earnestly desire] *Riches*. *The Fields laugh and sing* [i. e. are green and beautiful]. *He has a Heart of Steel* [i. e. a hard Heart].

* Hereby we do not mean that God actually is a Shield; but that as a Shield guards him, that bears it, against the Strokes and Attacks of his Enemies; so God protects good Men from Malice and Misfortunes.

This Trope is of great Use to engage the Reader's Attention; which would be otherwise tired, in Descriptions of a great Length, or Discourses on mean or common Subjects. —

See *Psalms* xviii. 2. xxiii. 1. lxii. 7.

ALLEGORY is the Continuation of *several* Metaphors, all through the same Sentence or Discourse; when we speak of one Thing, but would be understood of another; as, *Rub not the Scar, lest you open again the Wound that is healed, and so cause it to bleed*

afresh [i. e. Renew not any old Quarrel, for Fear of the Mischiefs attending it]. —

See *Psalm* li. 18. *Gal* iv. 22, 23, 24. *Ephes.* vi. 11, 12, 13, 14, 15, 16, 17. 1 *Peter* ii. 6, 7, 8.

Our Saviour's Parables are Allegories ; so are *Æsop's* Fables, &c.

All the Metaphors, used in one Allegory, must have an *Agreeableness* to the *first* of them ; that is, be taken from the *same Thing*, and not others.

The following Lines are faulty in this Respect ; where the Poet begins with *Slings* and *Arrows*, and ends with *a Sea*, and taking *Arms* against a Sea.

*To be, or not to be, that is the Question ;
Whether 'tis nobler in the Mind to suffer
The Slings and Arrows of outrageous Fortune ;
Or to take Arms * against a Sea of Troubles,
And by opposing, end them ?*

* A Metapher is often thus abus'd, by having inconsistent Words joined with it : To prevent which, suppose your *Metaphors* actually *painted* before you, and you'll easily judge of their Propriety ; and so throw every Thing out of your *Writing*, that may not be retained in the *Picture*. Thus in a Picture imagine a Man drawn armed, &c. to engage the Sea, and you discover the Absurdity of the Expression, *take Arms against a Sea*. See *Spectator*, 8th Vol. No. 595.

METONYMY is the putting *one Name* for *another*, not for a Similitude or Comparison, but for some other *Affinity* or near *Relation* ; and is principally used *five Ways*.

1. When the *Cause*, *Inventor*, or *Author*, is put for a *Thing done*, *invented*, or *composed* ; as, *I called for a Drought upon the Earth* [i. e. Famine caused by Drought]. *They have, Moses and the Prophets* [i. e. the Writings of Moses

Moses and the Prophets]. *He reads Horace and Homer* [i. e. their Work].

2. When the *Effect*, or *Thing* done, is put for the *Cause* or *Doer*; as, a bloody *War* [i. e. War causing Bloodshed]. *He is become my Salvation* [i. e. my Saviour or Author of my Salvation]. A deaf and dumb *Spirit* [i. e. a Spirit that makes those possessed with it deaf and dumb].

3. When the *Containing* is put for the *Thing contained*; as, *I call Heaven and Earth to witness* [i. e. all in Heaven and Earth]. *It shall be more tolerable for Sodom and Gomorrah* [i. e. the People of Sodom and Gomorrah]. *He drunk his Glats* [i. e. the Liquor in it].

4. When the *Sign* is put for the *Thing signified*; as, *The Sceptre shall not depart from Judah* [i. e. Sovereignty]. In like Manner we use the *Gown* for *Priesthood*, *Weapons* for *War*, &c.

5. When a *Common Name* is put for a *Proper Name*, or a *Proper* for a *Common*; as, *The Roman Orator* [i. e. Cicero]. *He is a Solomon* [i. e. a wise Man].—See *Genesis* xxv. 23. *John* xi. 25. *Mark* i. 33. *Matthew* xxvi. 26, 28. *Luke* xxii. 19, 20.

SYNECDOCHE is, I. when the *Whole* is put for a *Part*, or a *Part* for the *Whole*; as, *Mark* xiii. 13. *Ye shall be hated of all Men for my Name's Sake* [i. e. all wicked Men only]. *Thirty Sail of French Transports* [i. e. Ships].

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2. When a *General* is put for a *Particular* of the same Kind, or a *Particular* for a *General*; as, *All Flesh had corrupted their Ways* [i. e. Men, and not Beasts]. *I will not trust in my Bow, neither shall my Sword save me* [i. e. no Sort of Weapons].

3. When the *Singular* is put for the *Plural*, or the *Plural* for the *Singular*; as, *The Ox knoweth his Owner, and the Ass his Master's Grib* [i. e. Oxen and Asses]. *Jephthah was buried in the Cities of Gilead* [i. e. one of the Cities].

4. The *Matter* for the *Thing made* of that Matter; as, *They eat the finest Wheat, and drink the sweetest Grape* [i. e. Bread and Wine]. — See *Prov. xi. 26, Mark xvi. 15. Job. xiv. 1. Psalm cxv. 4.*

A Metonymy and Synecdoche are very often used for *Variety only*, to avoid Repetitions of the same Words, which would be disagreeable.

HYPERBOLE represents Things *greater or less, better or worse*, than they really are; in order to raise *Admiration or Love, Fear or Contempt*; as, *He ran swifter than the Wind. You creep slower than a Snail. Saul and Jonathan were swifter than Eagles, and stronger than Lions. The Waves mount up to Heaven and go down to the Depths.* — See *Genesis xxxii. 12. Job xxv. 6. John xxi. 25.*

This is a bold Trope, but we must be cautious in the Use of it, neither to soar too high, nor sink too low. To admire Trifles and despise Excellencies,

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lencies, is a sure Sign of either Weakness or Envy.

IRONY is when we speak quite *contrary* to our Thoughts, but shew it by the *Tone* of our Voice ; as, *He is a very honest Fellow* [i. e. a Knave]. *Milo was but a weak Man who carried an Ox a Furlong on his Back.* — See Gen. iii. 22. 1 Kings xviii. 27. Mat. xxvi. 45.

Good Ironies render a Villain more odious, than a long and true Detail of his Vices.

SARCASM is when we speak *ironically*, but with much Keenneſs, towards one in *Distress* ; as, *Thou that destroyest the Temple, and buildest it in three Days ; save thyself.*

Such was this Speech of Queen *Tomyris* over the Head of King *Cyrus*, when she had caused it to be thrown into a Vessel full of Blood ; *Now Cyrus glut thyself with Blood, which thou hast so much thirsted after.* — See Psalm cxxxvii. 3. Matthew xxvii. 29, 42.

CATACHRESIS is when for *Want* of a proper Word, or when the proper Word is *not so bold and surprising*, we borrow a Word from some other Thing ; as, *They eat up the Sins of my People. Let my Right Hand forget her Cunning. It turned to see the Voice.* — See Jer. xlv. 10. 1 Kings x. 4. Amos viii. 4.





§ 2. Of Figures.

A FIGURE is a Phrase, or Sentence, finer and nobler than what is used in common and ordinary Speaking.

Figures are used to *instruct*, by clearing difficult Truths; to *delight*, by making a Style pleasant and pathetical; to *move*, by awakening and fixing Attention. And therefore,

They are *improper* and *faulty*, if they have only a Pomp of *Words*, without solid *Sense*; because that is a Sound *without* Signification: If they be carry'd to a *disproportionate Length*; because then, instead of being nervous and pleasing, they become *lose* and *tiresome*: Or, if they appear *affectedly laboured*, and ranged into nice and scrupulous Periods; because then, beside being tiresome, they render the Speaker suspected of *Hypocrisy*, in attempting to delude his Hearers by false and feigned Reasoning.

There are many Figures, the principal of which are these following:

DOUBTING α , when we *argue* with ourselves upon

There insert the *Greek* Names of these Figures, tho' not so intelligible to an *English* Scholar, for the Use of those that may have learnt *Formal*, &c.

upon a pressing Difficulty, and seem doubtful how to determine; as, *What shall I do? Shall I appear to those I once neglected? Or, shall I implore those, who now forsake me?—* See Job ix. 19, 20. xvi. 6. Psalm cxxxix. 6, 7, 8, 9, 10, 11.

These Figures, by the several Passions or Beauties they more or less express, shew the Speaker's Sincerity and unfeigned Concern for his Cause, and strongly affect the Hearers: This Figure is used to move *Tenderness* or *Compassion* for the Sufferer.

CORRECTION ϵ , when, fearing we have said more or less than the Thing required, we recall it, as it were, by another Phrase, and correct the Error; as, *What is it can give Men the Heart and Courage; but I recall that Word, because it is not true Courage, but Fool-Hardiness, to out-brave the Judgments of God. Such was their Folly: Folly, did I call it! Rather intolerable Impudence.—* See Acts xxvi. 27. I Cor. vii. 10. xv. 10.

By this Figure a Speaker prevents Objections, and fires his Hearers with his own Passion.

SUPPRESSION γ , when, through Rage, Fear, Modesty or Sorrow, we suppress, or break off a Sentence, before it be finished; but so, that our Meaning may be clearly understood; as, *Whom I'll— but now we must think of the present Matter.—* See Psalm vi. 3. Luke xix. 42.

OMISSION

ϵ Epanorthosis.

γ Apostrophe.

OMISSION *Δ*, when we pretend to *omit*, or *conceal*, what we *declare* ; as, *I shall pass by his Gluttony, Drunkenness, and brutal Lusts ; his Treachery, Malice, and Cruelty.*—See *Philemon*, v. 19.

By this Figure an artful Orator shews what *Variety of Reasons* he has to support his Cause ; as also his *Modesty* and Fear of tiring his Hearers : Hereby too he proposes his *weaker Arguments*, the bare mentioning of which may win upon the Audience ; but which, if enlarg'd upon, might perhaps disgust.

ADDRESS *ε*, when, in an extraordinary Commotion, we turn our Discourse from the Audience, and *direct* it to some *other Thing*, living or dead ; as, *1 Cor. xv. 55. O Death, where is thy Sting ? O Grave, where is thy Victory ?*—See *Job xvi. 18. Psalm ii. 10. Isaiah i. 2.*

COMMUNICATION *ζ*, when we *appeal* to our Hearers, and ask their Opinion upon the Question in Debate ; as, *Now therefore, O Inhabitants and Men of Judah, judge, I pray you, between me and my Vineyard ; what could have been done more to my Vineyard, that I have not done in it ?*——See *Job xxxiv. 18, 19. xxxv. 6, 7, 8. Isaiah x. 3, 4. li. 12, 13. Ezek. xviii. 25. Micah vi. 3. Mal. i. 6, 8. iii. 2. Rom. ii. 21, 22, 23.*

SUSPENSION, when, enlarging upon our Subject, we keep our Hearers in *Suspense*, expecting some considerable Conclusion ; as,

O

Δ Paraliphsis. ε Apostrophe. ζ Anacænosis.

O God! Darkness is not more opposite to Light, Frost to Fire, Rage and Hatred to Love, Tempests to Calm, Pain to Pleasure, or Death to Life, than Sin to Thee. — See Psalm lxviii. 30, 31. Jer. vii. 3, 6, 7. Ezek. xviii. 5, 6, 7, 8, 9, 10, 11, 12, 13. Rom. xvi. 25, 26, 27. Philip. iv. 8.

This Figure is often improv'd by *transposing* the Order of the *Words* in a Sentence; and must never be used, unless the *Close* or *Subject* be *weighty*.

INTERROGATION 3, when, through any Commotion, we ask *Questions* and give *Answers*, as if in a Conference or Dialogue; as, *Are they Hebrews? so am I: Are they Israelites? so am I: Are they the Seed of Abraham? so am I: Are they Ministers of Christ? (I speak as a Fool) I am more.* — See Job xiv. 4. xxxvi. 19. Psalm xxiv. 3, 4, 10. Prov. xxiii. 29, 30. Isaiah xxviii. 9. xxxvii. 23. Mal. iii. 8. Rom. iii. 1, 2, 3, 4, 27. vi. 1, 2, 15.

PREVENTION 1, when we start an *Objection*, which might be made by our Adversary, and give an *Answer* to it; as, *Some Men will say, how are the Dead raised up; and with what Body do they come? Thou Fool, that which thou sowest is not quickned, except it die, &c.* — See Ezek. xviii. 25. Rom. ix. 19, 20, 21.

Prevention wins upon the Hearers, by shewing the Speaker's great *Forefight*.

CONCESSION 2, when we grant a Thing freely

3 *Dialogismus*, 1 *Prolepsis*, 2 *Synchorexis* and *Paradiatole*.

freely that might be denied to obtain another Thing that we desire ; as, *I allow the Greeks Learning and Skill in many Sciences ; Sharpness of Wit, and Fluency of Tongue : I shall not deny them any Thing else, they can justly claim ; but that Nation was never eminent for Tenderness of Conscience, and Regard to Faith and Truth. Let him be sacrilegious, let him be a Robber, let him be Chief of all Wickedness and Vice, yet still he is a good General.*

It appears by these Examples that this Figure is sometime favourable in the Beginning, but severe in the End ; and sometime the contrary. — See *Job* xix. 26. xx. 6, 7, 12, 13, 14, 15. xxvii. 14, 15, 16, 17, 18. *Prov.* xx. 17. *James* ii. 19.

PERMISSION λ . when we invite our Enemy to do us all the *Mischief* he can ; but so, as to give him a Sense and Horror of his Cruelty ; as, *Let them then, since the Genius of the Age is so careless and corrupt, be liberal out of the Fortunes of our Allies ; let them be compassionate to the Thieves of the Treasury ; but let them not dispose of our Blood, and, while they spare a few profligate Villains, go to destroy all good Men.* — See *Ecclesiastes* xi. 9.

By this Figure, after we have used the best Arguments we can, we sometime artfully leave our Hearers to their own Will (it being natural for Mankind to assent soonest to what is not violently imposed on them) ; as, *Joshua* xxiv. 25. *If it seem evil to you to serve the Lord*

λ *Epitrope.*

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Lord, chuse you this Day whom you will serve.

— See *1 Kings* xviii. 21.

REPETITION (μ), when we gracefully or emphatically repeat either the same *Words*, or the same *Sense* in different *Words*; as, *The Lord is my Rock, and my Fortrefſ, and my Deliverer; my God, my Strength, in whom I will truſt; my Buckler, and the Horn of my Salvation, and my high Tower.*— See *Pſalm* xviii. 1. *Prov.* ii. 2, 3. iv. 14, 15. *Iſaiah* xli. 20. li. 11. *1 Cor.* xv. 51, 52.

Proper Repetitions expreſs our *Assurance* of the Juſtice of our *Cauſe*; and give *Strength* or *Luſtre* to our *Diſcourſe* (and ſo make deeper Impreſſions on our Hearers), by raiſing ſome new Thought, or giving a muſical Cadence and Harmony to the Period: *Otherwiſe* they muſt be avoided as trifling.

CIRCUMLOCUTION (ν), when, inſtead of ſpeaking in direct Terms, we expreſs ourſelves by Way of *Paraphraſe*, in Words ſofter and leſs offenſive to the Ear; as, *Milo's Servants, without the Command, Knowledge, or Preſence of their Maſter, did what every Body would expect from their own Servants in the like Caſe.*

Theſe are *Cicero's* Words, when he was defending *Milo*, charged with the Murder of *Clo-dius*; where he avoids mentioning the Words *killed* or *ſtabbed*, for fear of offending the People.

— See *Joſhua* xxiii. 14. *Eccleſiaſtes* xii. 5.

Circumlocution gives the Hearers a good Opinion of the *Prudence* and *Modesty* of the Speaker.

M

12

(μ) *Synonymia* and *Exergaſia*. (ν) *Periphras*.

It is sometimes used *only* for *Variety* of *Expression*, that we may not tire our Hearers with frequent Repetitions.

GRADATION (ξ), when the Discourse *ascends* or *descends*, as it were, by Degrees; each Phrase or Member of the Sentence arising out of the *foregoing*, and *extending the Sense*, 'till the Period be beautifully finished; as, *After we have practised good Actions a while, they become easy; and, when they are easy, we begin to take Pleasure in them; and, when they please us, we do them frequently; and, by Frequency of Acts, a Thing grows into a Habit; and, a confirm'd Habit is a second Kind of Nature; and so far as any Thing is natural, so far it is necessary, and we can hardly do otherwise; nay, we do it many Times, when we do not think of it.*

— See Matthew x. 40. Rom. v. 3, 4, 5. viii. 30. x. 14, 15. 2 Peter i. 5, 6, 7.

By thus improving on a Subject, a Speaker shews he has *strictly* and *judiciously* examin'd the Matter, and so secures the Favour of his Hearers.

When we would have our Discourse express some *violent, hasty Passion*, we leave out AND (\circ); as, *Haste; flee; try Fortune; seek some distant Land.* And, when we would have what we say appear very *solemn and emphatical*, we put in AND (π), or some of the second Sort of *Particles*, before every principal Word or particular Member of the Sentence; as, *Sleep, and Wine, and Feasts, and Strumpets, and Bagnio's, and Rest, had weakened*

(ξ) Climax. (\circ) Asyndeton. (π) Polysyndeton.

weakened both their Bodies and their Minds.
See *Jer.* xlix. 8, 30. *Joel* iii. 9. *Rom.* viii. 38, 39.

SEEMING CONTRADICTION (ε), when the Words, or Members, of a Sentence, at first View seem to contradict each other, but, upon stricter Examination, the Sense is found to be perfectly consistent; as, *She, that liveth in Pleasure, is dead while she liveth.* — See *Job* xxii. 6. *Prov.* xi. 24, 25. *Isaiah* xlii. 18. *2 Cor.* iv. 8, 9. vi. 9, 10.

This Figure, when perfect, raises the Hearer's Admiration, by shewing a bold and enterprising Genius.

OPPOSITION (ς), when we illustrate a Thing by comparing it with its Contrary, or placing it near it; as, *Thus saith the Lord, behold, my Servants shall eat, but ye shall be hungry; behold, my Servants shall drink, but ye shall be thirsty; behold, my Servants shall rejoice, but ye shall be ashamed; behold, my Servants shall sing for Joy of Heart, but ye shall howl for Sorrow of Heart, and shall howl for Vexation of Spirit,* — See *Job* xxxvi. 11, 12. *Psalms* xxxvii. 21, 22. *Isaiah* i. 18, 19, 20. *Mal.* iv. 1, 2, 3. *Rom.* ii. 6, 7, 8, 9, 10. v. 18, 19. vi. 23. viii. 5, 13. *1 John* i. 6, 7, 8, 9, 10.

COMPARISON (τ), when we illustrate one Thing by comparing it to another, because of some Relation or Likeness between them; as, *As the reasonable Soul and Flesh is one Man, so God and Man is one Christ.* — See *Job*

M 2

xiv.

(ε) Oxymoron and Synæceiosis. (ς) Antithesis.

(τ) Parables.

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xiv. 2. xxiv. 19. *Pſalm* xlii. 1. *Iſaiah* xxxvii. 27. *Rom.* xii. 4, 5. *Jer.* xvii. 11.

Good Compariſons ſtrengthen and beautify a Diſcourſe, by ſtarting new and entertaining Images. Compariſons are allowable, tho' they do not exactly agree in every Particular, provided the chief and eſſential Parts bear a true Proportion; and therefore Care muſt be taken that we run them not too far, and thereby diſcover the Diſparity.

In great Subjects Compariſons taken from leſs Things relieve and reſreſh the Mind, that had been long kept upon the Stretch of cloſe Attention; and, when taken from great and ſublime Things, they heighten and improve a mean Subject. They are very neat, when introduc'd in a few Words and without Formality.

LIVELY DESCRIPTION (v), is ſuch a clear Representation of a Thing *abſent*, whether real or imaginary, as gives the Hearer as perfect an Idea of it, as if it were preſented to his Sight; as, *Their Throat is an open Sepulchre; with their Tongues they have uſed Deceit; the Poiſon of Aſps is under their Lips; whoſe Mouth is full of Cursing and Bitterneſs: Their Feet are ſwift to ſhed Blood. Deſtruction and Miſery are in their Ways; and the Way of Peace have they not known: There is no Fear of God before their Eyes.*

It may be by this Figure (φ) that Human Shape and Affections are attributed to God in Scripture, to give us the clearer Idea of his Being

(v) *Hypotypoſis, Diatypoſis, and Ethopoia.*

(φ) *Andropopatia.*

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Being and Attributes ; as, *Incline thine Ear, O Lord, and hear : Open thine Eyes, O Lord, and see.*

CHANGE OF TIME is also a Branch of this Figure ; when we speak of Things done or past, as if now doing or present.—See 2 Sam. xxii. 9, 10, 11, 12, 13, 14, 15, 16. Psalm vii. 13, 14. x. 7, 8, 9, 10. xviii. 8, 9, 10, 11, 12, 13, 14. xxxiv. 15, 16. Isaiah i. 5, 6. lix. 1. Lam. iv. 8, 9, 10.

FICTION OF A PERSON (χ), when we make Persons absent or dead, or even Things inanimate, as, Cities, &c. to speak or be concerned in our Cause ; as, *Ask now the Beasts, and they shall teach thee ; and the Fowls of the Air, and they shall tell thee : Or speak to the Earth, and it shall teach thee ; and the Fishes of the Sea shall declare unto thee. Who knoweth not in all these that the Hand of the Lord hath wrought this.*—See Isaiah xiv. 31. xlii. 11. xlix. 13. lv. 12. Micah vi. 1, 2. Hab. ii. 11. Zech. xi. 2.

This sublime Figure must not be used, but in a vehement Passion, or on an important Subject.

SENTENCE (\downarrow), a pithy Remark or Reflection, containing some Sentiment of Use in the Conduct of Life ; and is either direct and plain ; as, Rom. xi. 20. *Be not high minded, but fear.* Or indirect, by Way of Exclamation or Interrogation ; as, *What then ? shall we sin because we are not under the Law, but under Grace ? God forbid.*—See Psalm

M 3

xlix.

(χ) *Prosopopæia.*

(\downarrow) *Gnome.*

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xliv. 20. l. 23. lviii. 11. Rom. xii 21. Acts
xix. 20.

Sentences should appear *unaffected* and *significant*, and such as the Subject easily suggests to a thoughtful and distinguishing Man. A lively Sentence at the *End* of a Discourse, called *Acclamation* (ω) is of great Use, by deeply *impressing* the Subject on the *Hearer*, and leaving him pleased with the *Sense* and *Sagacity* of the *Speaker*; as,

*From hence, let fierce contending Nations know
What dire Effects from civil Discord flow.*

In good Authors we frequently meet with several of these beautiful Tropes and Figures united in the same Period.

What has been said in this Chapter of a *Speaker* and his *Heaters* must be understood equally to respect a *Writer* and his *Readers*, as may be observed by many of the Examples, not taken from any set Speech; the Difference between a *Speaker* and a *Writer* being, that the *first* conveys the *same Thoughts* by Sounds or the *Voice*, which the other does by visible Marks or *Writing*.

(ω) *Epiphonema*.

F I N I S.

E R R A T A.

Page 14. Line 21. read *Jesuit*. p. 21. l. last, r. transposition. p. 26. l. 20. r. toff. p. 28. l. 22. *dele*. p. 29. l. 26. r. *sam*. p. 33. l. 17. for *written* r. *pronounced*. p. 37. l. 21. for l. r. e. p. 71. l. 22. r. *hyper*. p. 84. l. 28. after Period add *Interrogation*, *Admiration*.

In the REFERENCES.

Page 3. for 7 r. 8 after *Accents* add p. 79. p. 24. for 3 and 4 r. 3, 3. p. 32. for 3 r. 2. p. 45. for 5 and 4 r. 4 and 2. p. 47. for 2 r. 1. p. 49. for 5 and 2 r. 4 and 1. p. 56. for 2 r. 1. p. 58. for 2 r. 1. p. 61. for 59 r. 55. p. 62. for 54 r. 55.

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